In the memory of
late Shri Champat Rai Jain,
Vidya Varidhi, Bar-at-Law.

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INTRODUCTION

People entertain different opinions about Muhammadanism. Non-Muhammadans have found in Islam nothing but nonsense and unenlightened effusiveness. Men of science are altogether opposed to it; they do not acknowledge any maker of the world. Muhammadans themselves are engaged in fighting with one another; and there have been many schisms and also much bloodshed amongst their different sects. The disputes between the *Zāhids* (strict adherents to the letter of the text) and the *Rinds* (those who have risen above the dead letter of the law) have come down from the oldest times. They look very much like the quarrels between the followers of the paths of Knowledge (*Jñāna*) and Devotion (*Bhakti*) amongst the Hindus. It does, therefore, seem necessary to ascertain the truth about the teaching of Islam, and to separate its valuable gems from valueless stones and also from glittering pebbles, so that its beauty may be brought in the limelight of public notice. This is calculated to be of advantage to Muhammadans and non-Muhammadans alike.

This idea has been kept in view in the following pages in which the philosophy of Islam has been appraised from a scientific point of view. The result itself will show how far the title of this book is a fit and proper one.

C. R. JAIN

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CHAPTER I

EXPLANATION OF THE MYSTERY

"If the body be without an illumined heart,
bury it underground;
No respect is paid to an empty candelabrum
in a dark house."[1]

The founder of Islam has said that "Whosoever knoweth his soul knoweth God"[2] which means that the soul and God are homogeneous and one in respect of the substance of their being. But it is not an easy thing to know the soul. There are very few Muhammadans who have even attempted to acquire knowledge of their soul and being. What is the soul? Is it a thing endowed with existence? Is it simply a word without any being? Is it mortal or immortal? What attributes appertain to its substance, and what are those which have accrued to it from the outside?

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۱ – اگر تن را نباشد دل منوّر زیر خاکش کن
نباشد در شبستان عزتِ فانوس خالي را

۲ – مَنْ عَرَفَ نَفسَهُ فَقَدْ عَرَفَ رَبَّهُ –

These are questions which the greatest philosophers have failed to answer. The truth is that it is not possible to answer them, except one be possessed of the knowledge of Gnosis, that is to say, the Science of Divinity. For this very reason it was that Sheik Sa'di said :

> " No one can know God except through knowledge! "[1]

Gnosis is esoteric Science, but very few people have really understood it. In a majority of cases men have understood it wrongly. This was the reason why the knowers of Truth used to fear to open their mouths before the people, and consequently taught their doctrine secretly.

Mawlānā Jalal-ul-din Rumi says :

> " The wise keep the Gnosis secret;
> The foolish give utterance to it in their speech! "[2]

This was the reason why the enlightened Dervishes adopted the method of withholding the secrets of Gnosis from the seeker, till they had satisfied themselves about his trustworthiness fully.

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۱ - که بی عِلم نتوان خدا را شناخت -

۲ - عاقل آرد معرفت را درنهان
جاهل آرد معرفت را بر زبان

People used to run after them for years ; but they would not even welcome them. Nevertheless whenever they were convinced that any particular person possessed a gentle heart and was in other ways duly qualified, and that he was not likely to be offended by anything in the secret teaching and would not cause injury to the community of the Knowers, they would then eagerly accept him as a pupil and would try to enlighten him as fully as themselves.

The Science of Divinity, in reality, is full of such secrets as the vulgar public could not endure, and for which they would indict the teacher as well as his companions as infidels and kill them.

The divergence of views between the *Zāhids* and the *Rinds* will be dealt with later on; but it was no ordinary difference. If one of them had his face towards the East, the other proceeded towards the West! But the community of the *Rinds* was small, which explains their lack of power. Moslem Gnostics, therefore, did not even disclose themselves to the ordinary public, but sought to remain hidden in obscurity ; they practised their tenets in secret. If any one put a question to them they would answer it suitably, with due regard to the ability of the questioner, imparting only so much even to an intelligent trustworthy man

as would just suffice to elucidate the point, in case he meditated on the problem himself. The foolish, the selfish, the fanatic, the ignorant, would receive laconic answers from them, so that they would just miss the real truth and go away with the impression that the man was a lunatic. One thing, however, they declared quite openly and it was this, that it was impossible to understand religion without the aid of the *Peer* (Preceptor). Without the Preceptor's help, the seeker's difficulties could not be solved. We have it from the Mawlānā Rum:

> "O ignorant man! thou hast adhered to
> the appearance:
> For this reason the root of meaning has
> remained without blossom and fruit![1]
> "Thou hast been misled by the appearance;
> For this cause the Truth has not dawned
> on thee![2]
> "Pass on beyond the name, and look
> into the qualities;

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۱ - تو بصورت رفتۀ اے بے خبر
زان ز شاخ معني بے بار و بر
۲ - تو بصورت رفتۀ گم گشتۀ
زان نمي يابي که معني هستۀ

Let the qualities guide thee to the
being (substance)![1]

"Get hold of the Preceptor, for this journey is
Full of troubles and dangers and difficulties,
without his aid![2]

"Whosoever has started on the Path
without the Preceptor's guidance,
He has been misled by the *ghouls* and
has fallen into a well![3]

"Catch hold of the ass's neck (the pleasure-seeking nature), and drag him on the Path—
The Path of the God Wayfarers and
Knowers of the Way!"[4]

Gnostic Mysticism was not a new invention. In the Hadis, too, the Prophet of Islam describes himself as the City of Gnosis, with Ali as its solitary Gate! The meaning is this, that in order

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۱ - درگذر از نام و بنگر در صفات
تا صفاتت ره نمائد سوئے ذات

۲ - پیر را بگزیں که بے پیر این سفر
هست پر آفات و پر خوف و خطر

۳ - هرکه او بے مرشدے در راه شد
او ز غولاں گمره و در چاه شد

۴ - گردن خر گیر و سوئے راه کش
سوئے رهباناں و رهدانان خوش

to understand the teaching of the founder of Islam, it was necessary to resort to Ali's interpretation. Even in the religions which are older than Islam, secret Mysteries are to be encountered. This is the reason why the unenlightened masses were opposed to the founders of religions. Not being able to understand the secrets of Mystic Teachings, they would get excited quickly ; and everybody was in fear of them. Many venerable teachers did not care for their own lives, but they could not disregard the safety of their followers

CHAPTER II

OBJECT OF RELIGION

Religion is the Path* of the obtainment of spiritual joy. In its literal meaning also the word means a path. This is the Path by travelling on which the lowly constituted man attains to Immortal Life, all-embracing Knowledge and unfailing (spiritual) Joy !

The Path of Attainment has got to be traversed methodically. There is great fear of going astray without a proper guide ; exact and precise knowledge is absolutely necessary.

If man can attain to Immortality, all-embracing Knowledge and unfailing Joy, he will then need nothing else. Outside these there is and can be nothing worth having. But these things are not sold in any shop or market-place ; they cannot even be obtained from outside ourselves ; for whatever is obtained from the outside can only become a source of pleasure through the five

* In his book entitled 'The Dervishes' (page 65) Mr. P. Brown has pointed out that the ancient belief of the Dervishes also maintained this view.

senses, which, collectively, have been named 'Ass,' by the wise and the knowers of Truth.

The Mawlānā Rum says in this connection:

> "Tie the ass of thy *nafs* (desiring nature,
> i.e., the desire-ridden will) to a peg:
> How long wilt thou be swung about
> for its errands?[1]
>
> "Kill the serpent of lust in the beginning;
> Else it will grow into a boa-constrictor!"[2]

In the next couplet, *nafs* has been described as the progeny of hell:

> "*Nafs* has the nature of hell;
> It is fiery, perverse and turbulent."[3]

The truth is that man has got to understand the nature of his soul, if he wishes to penetrate the great mysteries surrounding life. For this very reason it has been said, "He who knoweth his soul knoweth God."[4]

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۱ - شُد خرِ نفسِ تو بر میخش به بند
چند بگریزد ز کار و بار چند

۲ - مار شهوت را بکش در ابتدا
ورنه اینك گشته مارت اژدها

۳ - چون شما این نفس دوزخ خوئے را
آتشي و گبر فتنه جوئے را

۴ - مَنْ عَرَفَ نَفَسَهُ فَقَدْ عَرَفَ بّه

CHAPTER III

IMMORTAL LIFE

We desire to obtain immortal life, but before we proceed to exert ourselves for its obtainment we ought to understand for whom immortal life is possible and under what circumstances. How should we know whether the promise were true or false if someone offered immortal life to us?

Two kinds of objects are met with in Nature : compounds and non-compounds. Of these the compounds are not eternal, but the simple (non-compound) things are eternal. The latter (simple things) cannot be destroyed, as, for instance, is the case with the smallest unit of matter. Destruction means the disintegration of a thing, that is, its breaking up into its component parts. What is not made up of elements, atoms, or parts, cannot be destroyed ; its beginning also is not possible.

The ancient Dervishes were quite familiar with this law, and they expressed their adherence to it by saying that God's being was a simple (uncompounded) life !*

* 'The Dervishes,' page 61.

Now we have to see whether there is or not any such thing within us which may be described as eternal, that is to say, simple. There are plenty of material atoms in our body, but these are quite lifeless. They will not serve our purpose ; what we want is something which is endowed with life and simple. We should, therefore, now search only for such a thing. When we come to study our nature, we do, indeed, discover that life itself is a living and simple thing. The body is not to be understood by life here ; but that thing which is endowed with the power of seeing, hearing, and knowing.

We shall only advance two arguments which will demonstrate the fact that the thing whose function it is to know can only be a simple object, and not a compound.

First, if the knowing faculty were compound in its nature, it would be composed of fragments and parts. Now if a compound thing (substance) wishes to understand the purport of speech, it is obvious that parts of sentences will have to be divided and distributed amongst parts of the knowing faculty For instance, let us take the sentence "Bombay is the largest sea-port of India." This sentence is composed of eight words: let us assume that eight parts of our

understanding know one word each of this sentence. Will the sentence be understood this way? No, certainly not. In such a case eight parts of our understanding will only know one word each of the sentence. No one part of the understanding will be seized of the whole sentence. And no one can maintain that the parts of the understanding will exchange their words with one another, because knowledge is not a transferable thing. But even if we assume that the parts of the understanding do acquire knowledge by exchange with one another, then, on such a supposition, every one of its eight parts should have a knowledge of all the eight words. In other words, not one understanding of the purport of the sentence, but eight times that number of understandings should be obtained on this supposition. But this is opposed to experience and observation We get only one understanding of the sentence when it is heard repeated understandings do not occur at the time nor is knowledge destroyed through being cut up into parts. This proves that our intelligence is a simple thing, and not a compound. The second argument is this that no perception will occur if the image of the object seen be cut up into fragments and distributed over parts ; because the distributed parts cannot be put together again.

Further elaboration of this argument will proceed as in the previous case. This also shows that the power of seeing (perception) cannot be the function of a compound thing, but only of a simple substance. This simple thing (substance) is called soul. With reference to it, it has been said that it existed prior to the body. The wise have regarded the body of flesh as a prison for the soul.

The Dervishes have maintained that the soul must be liberated from bodily imprisonment, at all costs, so that immortal life, which, in reality, is its very attribute, may be obtained. The philosophers of Arabia, too, counted the soul amongst the category of simple things, which means that it is a non-compound.

CHAPTER IV

ALL-EMBRACING KNOWLEDGE

Ibn-i Khaldun had pointed out* that with reference to its spiritual nature the knowing faculty of the soul can obtain the knowledge of all

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* The actual words used by Ibn-i Khaldun are given in two quotations from 'The Religious Attitude and Life in Islam' by MacDonald below:

"The essential nature of Vision is that the rational soul through its spiritual essence gains for a moment information as to the forms of events. Inasmuch as the soul is spiritual, the forms of events exist in it actually, as is the case with all spiritual essences, and it becomes spiritual through being stripped of all material substance and of the channels of bodily apprehension. This happens to the rational soul from time to time, for a moment, because of sleep, as we shall mention. So it acquires thereby knowledge of the future events for which it looks, and returns with that knowledge to its *channels of apprehension. Then if that acquisition is* weak and lacking in clearness, through the use of metaphor and imagery in the imagination in order to state it, it has need of interpretation on account of these metaphors. And sometimes the acquisition is strong and can do without metaphors; then it has no need of interpretation to clarify it from the imagery of the imagination. The cause of the occurrence of this flash of perception in *the soul is that the soul is potentially a spiritual essence*, seeking to fulfil itself through the body

things. This only means that it is unqualified (unlimited). Ibn-i Khaldun also tells us that in the spiritual nature is present the knowledge of all things, and that the spiritual nature can be obtained on complete separation from matter, and on the destruction of the bodily senses.

In reality, soul and knowledge are not two things. Knowledge does not reside in the soul as a man dwells in a house. Knowledge cannot be manufactured, and it cannot be broken or destroyed. In the world outside, a rose takes

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and the bodily channels of apprehension, until its essence may become pure rationally, and it may become perfect actually, and so be a pure spiritual essence *apprehending without any bodily instruments*. So its class, as to the spiritualities, is under the class of the angels, the People of the Upper Region, who need not seek to fulfil their essential nature through any channel of apprehension, bodily or otherwise. . . . As to that which belongs to the prophets, it is a capability of passing over from the human nature to the pure angelic nature, which is the loftiest of spiritual things."

"We have already said that apprehension by the rational soul is of two kinds—an apprehension by means of what is external, namely, the five senses, and apprehension by means of what is internal, namely, the powers of the brain, and that all this tends to hinder the rational soul from apprehending the spiritual essences above it; yet to apprehend these it is equipped by its constitution. And since the external senses are physical, they are exposed to sleep and indolence through weariness, and the soul faints by the multitude of business."

months to develop : a graft is first taken ; it is protected against heat and cold for months ; a bud then appears on the twig ; and after some time it opens out into a flower. But in the realm of intelligence nothing like this ever occurs. From its garden of knowledge, the soul at once produces the idea of a flower, to correspond with the flower that may be put before the eye. No cutting is taken : no bud is formed, and no other protracted processes take place there ! And if you put a basketful of flowers in place of a single one before the eye, the soul will immediately call up a similar basket from its Treasury of Knowledge.

It is clear from this that knowledge of all things is naturally present, ready made, within the soul. It is not that a reflected image of external things is cast on the *soul*, and becomes knowledge. For knowledge is a sense of awareness which is non-material, while a reflected image is only a grouping of the rays of light which are material in their nature. Knowledge is devoid of colour, smell, heat, cold, and the like ; these are the attributes of material things. If this were not so, the knowledge of ice should be, or should tend to become, cold, and that of boiling water, hot ! Knowledge and reflection are two different

things. For this reason knowledge is an element of the spiritual nature ; but a reflected image is material. The reflection of an external object can never become knowledge ; but it may evoke knowledge dormant within the soul substance.

The soul does, indeed, embody full knowledge, but owing to its imprisonment in matter, the fulness of its knowledge remains unexpressed. For this reason, on the receipt of the excitation from an object outside, knowledge is roused, and manifests itself in consciousness ; otherwise it remains below the level of consciousness, in the condition of dormant helplessness. This is why Ibn-i Khaldun says that owing to the presence of the brain and the five-fold senses, the soul is deprived of its treasures of knowledge, and is liable to sleep and swoon, and that when it becomes perfect and purified, then it obtains knowledge without the aid of the body : that is to say, without the instrumentality of the five senses and the mind.

Now this also is clear that whether knowledge be expressed or suppressed, it cannot be destroyed. When I hold a piece of paper in my hand, I obtain knowledge of that paper My idea of the paper is as complete and whole as the paper itself. If I now tear the sheet of paper into two pieces, can I say that the original idea in the mind of the

whole sheet, which is now replaced by the image of the torn sheet, has also been torn into two? But where are the hands that can tear up an idea in the mind? The truth is that I now have a different idea in place of the original one, which is, like it, whole and entire in all respects ; the difference is only this, that I now have an idea of two fragments of a torn sheet.

Broken intelligence, torn ideas, mutilated thought cannot be understanding or knowledge ; they can only stand for unconsciousness, ignorance, senselessness and lack of intelligence. The idea of a torn sheet of paper is not lack of consciousness, ignorance, senselessness ; it is as complete and whole, in regard to the attributes of knowledge, as that of the whole sheet. It is, therefore, obvious that knowledge is absolutely indestructible by nature

All-embracing knowledge is present in every soul naturally. The proof of this is that since souls are not imaginary, immaterial entities but are substances which exist by virtue of their own simplicity, their attributes should be alike. Therefore, what one soul knows should be knowable by all other souls. This is tantamount to saying that every soul is naturally endowed with the potential ability to know all things of the past, present and

future. For this reason there is nothing in respect of which it can be said that one soul shall know it and not another. And there is nothing to be surprised at in this, because knowledge appertains, naturally, to the soul's substance. Soul and knowledge are, indeed, two words for one and the same thing. The difference only is this that owing to the influence of the body, knowledge is variously manifested in different souls. If the souls were free from bodily imprisonment they would all be of the same nature, and would have the same attributes. As there is no difference between gold and gold because they have the same nature—the differences arising only on account of the admixture of alloy—so will be the condition of pure souls. For this very reason, Ibn-i Khaldun has described a pure soul as an embodiment of full Knowledge.

It is not that knowledge comes to the soul from anywhere outside itself. There is no store of knowledge outside the soul from which any one could pick up and present knowledge or ideas to it. Knowledge is merely a state of consciousness (a sense of awareness), which cannot possibly be separated from the Knower (the soul). Can we in any way transfer our knowledge to anybody else? No, certainly not! All we can do is to

evoke, by our speech, thoughts similar to ours in another person's mind. But the knowledge which that other person will acquire will not be a part of our knowledge. It will only be a part of his intelligent nature, which will have been roused by our speech. Neither will there be a deficiency in our knowledge because of his enlightenment, nor will there enter into his heart anything from outside. Merely a few hidden and dormant ideas and thoughts will have been aroused in his consciousness, of which he will be aware. Ibn-i Khaldun does not exaggerate when he shows intelligence to be an aspect of the soul-substance. Again, it is not to be supposed that there is such a thing which will never be known to anybody ; for what nobody will ever be able to know, we shall have no reason whatsoever to acknowledge. And how can a thing be posited without a reason? Should a man be found to urge that he knew that there was such a thing as nobody could ever know, he would be directly contradicting his assertion ; for would he not be knowing it himself?

Now, because the soul is a simple (partless) substance, therefore, whatever be its condition in one place will be its condition in every other place of its bulk. And because knowledge is a function, aspect or state of the soul, therefore, soul and

knowledge are in reality only two names for the one and the same thing. Knowledge is not separate from the soul. As fire is hidden in wood, in the same way, knowledge is ' embedded ' in the soul. As fire and wood are not separate, and cannot be separated from one another, in the same way knowledge and soul are not separate and cannot be separated from one another. And as it cannot be said that fire dwells only in a part of the wood, in the same way it cannot be said that knowledge resides in a part of the soul, and that the rest of the soul-substance is devoid of it. Therefore, if one ' part ' of the soul-substance is found to contain knowledge, all other ' parts ' must similarly be full of knowledge. For this reason **Mawlānā** Jalal-ul-din Rumi has said:

> " Before the Infinite Intelligence these senses
> Are like blind-folded donkeys in a stable ![1]
>
> " When the bodily configuration fell to the ground,
> All things appeared before my Eye ![2]

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۱ - پیش شهر عقل کلّي ایں حواس
چوں خرانِ چشم بسته در خراس

۲ - نقشِ تن را تا فتاد از بام طشت
پیش چشمم کّلِ آتِ آت گشت

"Wine is hidden in unripe vine;
When I look into nought, existence is
perceived![1]

"When I look into the beginning of things,
I perceive a hidden world;
Adam and Eve had no being then![2]

"From the time that this pillar-less sky
has existed,
Nothing has been found beyond my
Intelligence![3]

"For the enlightenment of the Teachers
is like the Sun;
The light of our senses is like a clay lamp
and smoky candle![4]

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۱ - بنگرم در غورہ مے بینم عیاں
بنگرم در نیست شے بینم عیاں
۲ - بنگرم سر عالمے بینم نہاں
آدم و حوا نرستہ از جہاں
۳ - از حدوث آسمان بے عمد
آنچہ دانستہ بدم افزوں نہ شد
۴ - زانکہ نور انبیاء خورشید بود
نور حس ما چراغ و شمع دود

> "For whosoever obtains this vision of
> Enlightenments,
> No Avecena (Philosopher) can describe
> his Illumination!"[1]

But this Full Knowledge, i.e., Infinite Intelligence, has been dissipated in our present condition. It is said in the Masnavi:

> "The Gold of thine Intelligence is reduced
> to dust:
> How can the impression of the Seal be
> affixed on it?[2]
>
> "Thine understanding has been cut up and
> divided on account of a hundred enterprises;
> Over a thousand desires for pelf and 'self'![3]
>
> "Thine life has been cut up in the stream
> of Time—
> Lost after hundreds of ambitions!"[4]

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۱ - زانکه او ایں نور را بینا بود
شرح او کے کار بوسینا بود
۲ - زرِّ عقلت زیره است اے متهم
بر قراضه مهر سکّے چوں زنم
۳ - عقل تو قسمت شده بر صد مهم
بر هزاراں آرزوے طمّ و رم
۴ - جان قسمت گشته در جوئے و فلك
درمیان شصت سودا مشترك

For this reason man is advised :

> " Collect together by Love, the scattered Elements
> So that thou may obtain real Happiness ![1]
>
> " When all the fragments are collected together,
> The King shall put his Seal on thee ![2]
>
> " And shouldst thou be found to weigh more
> than the required measure,
> The King will make a golden goblet from thee ![3]
>
> " Over this shall be inscribed the name and
> title of the King ;
> Thou shalt then become the image of
> the King, O Seeker after Union ! "[4]

This ' Golden Goblet ' is only the Effulgence of the soul-substance itself, which is, in regard to its ' name, title and image,' in reality God. The quality of its omniscience is now limited and reduced to ' fragments,' owing to the evil influence

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۱ - جمع بائد کرد اجزا را بعشق
تا شوي خوش چوں سمرقند و دمشق

۲ - جو جوئے چوں جمع گردد ز اشتباه
پس تواں زد بر تو سکّه بادشاه

۳ - ور ز مثقالے شوي افزوں تو خام
اِز تو ساز د شه یکے زرّینه جام

۴ - پس برو هم نام و هم القاب شاه
باشد و هم صورتش اے وصل خواه

of the body of flesh and the desire-ridden will. It has to be 'collected together.'

The author of the Masnavi says:

> "Within thy self thou hidest such an enemy
> who is the obstructor of intelligence,
> And the cause of affliction and loss of Faith![1]
>
> "A vile magician is hiding within thy nature
> Whose merest thought takes effect as a charm![2]
>
> "Pull down the stronghold of delusion of thine *nafs*
> Break into the Treasure House to get
> the [Gem of the] Preceptor's guidance![3]
>
> "Therefore, know that when thou art freed
> from the affliction of the body;
> Thine ears and nose shall become Eyes![4]

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۱ - دشمنے داري چنیں در سرّ خویش
مانع عقل ست و خصم جان و کیش

۲ - ایں چنیں ساحر دروں تست سر
انّ في الوسواس سحراً مستمر

۳ - ایں طلسم سحر نفس اندر شکن
سوئے گنج پیر کامل نقب زن

۴ - پس بداني چوں که رستي از بدن
گوش و بیني چشم میداند شدن

> "Truly it has been said by that King of Sweet Speech [Bâyezid-i-Bistami]:
> 'Every hair of the Knowers becomes an Eye!'[1]
>
> "How, then, can Enlightened Souls in the world
> Remain ignorant of hidden things?"[2]

The Gnostics did not reveal the secret to every one but only said:

> "When thou shalt become familiar with the secret, then I shall open my lips before thee,
> To enable thee to perceive the Sun at midnight![3]
>
> "Pure Intelligence needeth not an East;
> Night and day make no difference to its dawning![4]

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۱ - راست گفتست آں شہ شیریں زباں
چشم گردد مو بموئے عارضاں

۲ - پس چرا جانہائے روشن در جہاں
بے خبر باشند از حال نہاں

۳ - چو شوي محرم کشائیم با تو لب
تا به بیني آفتاب نیم شب

۴ - چو رواں پاك او را شرق نیست
در طلوعش روز شب را فرق نیست

"Day is when it rises;
Night is gone when it lightning-like flashes in the sky

"As an atom appears in contrast with the Sun;
The Sun itself is like that in that Effulgence and Brilliance

"It is a Sun before which, when it shines,
The Eye (of the intellect) becomes dazzled and perplexed

"Like an atom thou shalt see the illimitable sky (Univers
In that Illumination, before that excessive and abundant Light!

With reference to the virtues of the Hea

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۱ - روز آں باشد که او شارق شود
شب نماند چونکه بارق شود

۲ - چوں نماند ذرّه پیشِ آفتاب
خور چناں باشد دراں انوار و تاب

۳ - آفتابے را که رخشاں میشود
دیده پیشش کند و حیراں مي شود

۴ - همچو ذرّه بینیش در نور عرش
پیش نور بے حد موفور عرش

and the Treasures of Knowledge, it is said in the Masnavi :

> " Ten senses there are and seven other faculties,
> The internal functions remain to be counted ![1]
>
> " Like the great and brave Solomon, who held dominion
> By the power of his ring over fairy and ginn ![2]
>
> " Should thy kingdom be rid of deceit,
> The demon shall have no power to steal the ring from thine hand ![3]
>
> " Then shall the world venerate thy name;
> Like thy body, the two worlds shall be subject to the ! "[4]

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۱ - ده حس ست و هفت اندامِ دگر
آنچه اندر گفت ناید می شمر

۲ - چون سلیمان دلاور مهتری
بر پری و دیو زان انگشتری

۳ - گر در بس ملکت بری باشی ز ریو
خاتم از دست تو نستاند سدیو

۴ - بعد ازان عالم بگیرد اسم تو
دو جهان محکوم تو چون جسمِ تو

The Maulānā has described the All-embracing Intelligence in the Masnavi in the following words:

> "The entirety of the Universe is in the image
> of thy all-embracing Intelligence
> Which is the Grandfather of all the eloquent
> ones!"[1]

The purport of this is that the form of the Universe is the form of the All-embracing Knowledge, that is, Omniscience, of the Soul. This is tantamount to saying that the entirety of the Universe is 'reflected' within the Infinite Intelligence, and that the magnitude of soul's knowledge is beyond description. Such, truly, is the form of Omniscience.

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۱ - کّل عالم صورتِ عقلِ کل است
کوست بابائے ہر آں کاهل قل ست

CHAPTER V

SPIRITUAL JOY

What is spiritual joy? To understand this it is necessary to know that happiness is of three kinds and pain of two. Firstly : there is the bodily pleasure, that is, the happiness enjoyed through the senses. This is ephemeral, and depends on the normal functioning of the senses. As soon as the body loses its virility, this kind of happiness vanishes.

The second kind of happiness is imaginary, and is produced by the mind dwelling on some pleasurable sensation from external things. This, in reality, has no existence.

The third kind of happiness is spiritual joy which is the very attribute of the soul. It shall be dealt with in detail presently.

Pain is also bodily or imaginary, and is opposed to sensual delight : in the one distress, in the other, pleasure, is implied.

True joy is really an attribute of the soul, and because an attribute can never be separated from its substance, this kind of happiness can never be lost once it has been fully realized. In the present condition of the soul it is unavailable,

like Full Knowledge, on account of the evil influence of matter. Whosoever shall free himself from the influence of matter shall for ever enjoy this form of happiness. Religion can obtain for us freedom from the influence of matter ; for which reason it has been regarded as the Path to the Perfection of Happiness, as we have seen before. Because spiritual joy is not the same thing as sensual pleasure, it is not produced from the senses ; but it is immediately experienced whenever the soul is freed from the burden of worries. It is not dependent on the senses.

Suppose a man desires to put together ten million rupees ; when he does so his sense of liberation from the worry expresses itself in the form of internal happiness which is seen to spread on his countenance, and he may be really bursting with joy. This happiness is not caused by the pile of money ; otherwise when a hundred thousand rupees remained to complete the ten million he should have felt proportionately happy, and from the very beginning his happiness should have continued to increase progressively with the increase of the money. The truth is that excitement and impâtience increase when one is near to the attainment of the end in view, and the fear of failure at the last moment is the most annoying of all, as

the saying is, that the fever of longing increases as the goal approaches near. For this reason this happiness is not the effect of the pile of money; rather, on the contrary, the accumulation of money will produce new kinds of worries when it is accomplished—where is it to be kept, how is it to be guarded, and the like? Indeed, the happiness that can be had by the sight of money can only be experienced through the sense of vision, but the happiness due to the sensation of freedom on the attainment of the object in view can even be enjoyed by a blind person. That this is the correct view also becomes clear if the pile of 10,000,000 rupees is only believed to be 99 *lacs*, that is to say, short by 100,000, when in spite of the glittering coins being arrayed before the eye, worry and anxiety will again overwhelm the would-be millionaire.

The third kind of happiness is beyond the senses, and is the sensation of freedom. The schoolboy who succeeds in an examination also experiences this kind of happiness. If we reflect on it, we shall see that his happiness does not arise from the words conveying the intimation of success. A similar message can be written and handed over to anyone; but it will not affect everyone in the same way. Only that individual will

experience happiness on hearing such an intimation who has sat in an examination and is anxiously awaiting the result, and who will have to face renewed botheration in case of failure. Because the receipt of the intimation permanently sets him free from the burden of worry, consequent upon that particular task, therefore, the feeling of freedom arises in the form of a wave of exhilaration, and continues to exhilarate the mind so long as it remains unencumbered with any other kind of worry. And, it is also possible that if the ideal has been changed since the examination, that is to say, if failure is desired rather than success in the result, then the news of success will not be a source of joy but that of failure will be. This is so because the feeling of happiness has nothing, in reality, to do with success or failure it is only concerned with liberation from the burden of worries.

The happiness which is experienced on liberation from worries arises from within. If it could come from without, it could only do so through one or more of the five senses ; but we have seen that the senses have no concern with it ; therefore, it arises only from within. Now the ' within ' consists of the physical organs, such as the spleen, the kidneys, the ribs, and the like, and

also of the soul itself. But it is obvious that in the physical organs, the spleen and the like, happiness could not be expected to be stored. It, therefore, only comes from the soul, and not from any other source But the soul is a simple (non-compound) thing ; there can be no room inside it for anything else ; for it is not like a bottle in which a thing can be put in. Therefore, it is clear that the delight of the sense of freedom is not contained in the soul like a liquid or *sherbet* in a bottle, but is an attribute (quality) of the soul, since an attribute dwells in the substance of which it is an attribute, and there are many attributes to a substance which cannot be separated from it.

When the soul is completely separated from the physical body, then all its natural attributes which are not fully patent and are suppressed now will begin to perform their functions freely ; and they will then always remain active and in manifestation. The soul will then become immortal and all-knowing, and will enjoy spiritual happiness.

> " If thou wilt open the eye of thine interior;
> Thou wilt soon obtain the collyrium of distinction.[1]

1 - گر تو بگشائي ز باطن ديدهٔ
زود يابي سرمهٔ بگزيدهٔ

"*Remove the catarrh from thy brain and* **the nasal passage,**
So that Divine fragrance may enter into thine head![1]

" I said, There can be nothing other in heaven (salvation)
Than this happiness which I have in my nature![2]

" For what is in the pitcher which is not in the canal?
What is in the house which is not in the city? "[3]

What is the water in the pitcher, what the canal, the house, and the city? Listen:

" This world is the pitcher; the heart is like a stream of water;
This world is the house, and the heart is a novel city! "[4]

---

۱ - دفع کن از مغز و از بینی زکام
تاکه ریح الله درآئید در مشام

۲ - گفتم از چیزے نباشد در بهشت
غیر ایں شادي که دارم در سرشت

۳ - چیست اندر خم که اندر نهر نیست
چیست اندر خانه کا ندر شهر نیست

۴ - ایں جهاں خم است و دل چوں جوئے آب
ایں جهاں حجر است دل شهرے عجاب

In different language, we should say:

" The King art thou, and the conquering
Hosts; thou art the Throne as well;
The Lucky One thou art, and destiny, too,
art thou![1]

" Thou who art Luck itself, Oh! Knower
of the Secret!
How, then, being Luck, canst thou become
less than Good Luck? "[2]

But it should be known that—

" The craving for the pleasures of this world
has become for thee
The obstructor of Eternal Happiness! "[3]

This unnatural screen (obstruction) can be removed if true Love arises in the heart. It has, indeed, been said :—

" Thou holdest converse with me
When no stranger is present! "[4]

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۱ – هم تو شاه و هم تو لشکر هم تو تخت
هم تو نیکوبخت باشي هم تو بخت

۲ – چون تو باشي بخت خود اے معنوي
پس تو كه بختي ز خود کے کم شوي

۳ – بر تو هم طمع خوشي اين جهان
شد حجابِ آں خوشيِ جاودان

۴ – تو میرے ساتھ ھوتا ھے گویا
جب کوئي دوسرا نہیں ھوتا

We shall go into the description of the obstructing 'screen' more fully later on; it is sufficient here to state that the soul is itself

> "The giver of happiness, the enjoyen of
> happiness, and happiness itself;
> O Claimant! Joy (itself) can never be
> without joy!"[1]

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۱ - خوش کننده است و خوش و عین خوشي
بے خوشي نبود خوشي اے مرتشي

CHAPTER VI

PURE SOUL

Now we are able to understand a few of the spiritual attributes. The soul is a thing which cannot be created or destroyed, because it is a simple, that is to say, non-compound 'element.' Knowledge and happiness are two amongst its many blessed qualities, or in other words, we are ourselves by nature immortal, omniscient, and the storehouse of eternal happiness. It is impossible to understand all the attributes of such a divine substance. Ordinary things like gold and silver also possess many attributes, and it is not possible to count them all. The soul is superior to them all, and with reference to it, it may be said :

> " The 'skirt' (span) of vision is small,
> The roses of thine beauty are numerous exceedingly;
> The spectator of the bloom of thine loveliness
> Complains against the capacity of the 'skirt.' "[1]

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۱ – داماں نگاہ تنگ گل حسن تو بسیار
گلچین بہار تو ز داماں گلہ دارد

Can there be a desire for anything left on the attainment of three things like Eternal Life, Omniscience and Everlasting Happiness? Can there be anything greater than or more permanent than those in any individual or a God? No! No! There can be nothing greater than these! Whosoever obtains them is called God; without them, Godhood cannot be constituted. Those who have attained to the summit of perfection are free from old age, worry, sorrow, distress, bad luck, insensibility, and the like, and everlastingly enjoy unabating happiness.

Such of the Dervishes as have tasted this spiritual joy, even in a small measure, have become intoxicated with it. These are the *Rinds* who are overwhelmed with joy; they know, and say:

> "The Goblet of Life is full of happiness, without a doubt;
> Having quaffed one drop of it, I have become intoxicated with joy!"[1]

They know themselves to be Gods, and declare so quite openly when in ecstasy, and in a half-concealed manner otherwise.

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۱ - پر لطف جام بادۂ هستي هے بیگماں
بد مست ایك قطرہ کو پي کر هوا هوں میں

One Gnostic puts it :

> " We are the Light of Divinity thrown
> in this world;
> We are the Water of Life which flows
> in this stream ! "[1]

Another proclaims :

> " I am God, and proclaim with a loud voice :
> Whosoever grants light to the Sun
> and the Moon, that am I! "[2]

Mansur suffered himself to be impaled for this very proclamation of his soul's Godhood. The vulgar mobs convicted him of infidelity, but the Gnostics approved of his view. Bāyezid-i-Bistami, too, was one of the distinguished leaders of this band of joy-intoxicated Gnostics. Shams-i Tabrez also suffered persecution, but insisted on saying :

> " Wonderful Shams-i Tabrez am I; I have
> become enamoured of myself !
> When I came to look into myself,
> I found none but God in the Self ! "[3]

---

۱ - ما نور خدائیم در این دیر فتاده
ما آب حیاتیم دربن جوئے روانیم

۲ - منم خدا و ببانگ بلند میگوئیم
هر آنکه نور دهد مهر و ماه را او ایم

۳ - عجب من شمس تبریزم که گشته شیفته بر خود
چون خود را خود نظر کردم ندیدم جز خدا در خود

The author of the Masnavi whose work ranks in the Moslem Literature immediately after the Qur'an and the Hadiṣ, holds with reference to the slayers of Mansur

> "If the pen be in the hand of the perverse,
> Mansur must needs be impaled![1]
>
> "When the vile are in power,
> The Prophets will be put to death!"[2]

The truth is that the masses at large are not familiar with the secret of Gnostic Mysteries, nor can the knowledge be acquired with ease. For this reason they have always opposed the Knowers of Truth, and have become readily excited by the instigations of the ignorant, and have been causing harm to the enlightened ones. They have never been able to understand why the Dervishes call themselves God

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۱ - چوں قلم در دست غدّارے بود
لاجرم منصور بر دارے بود

۲ - چوں سفیہاں را بود کار و کیا
لازم آمد یقتلون الانبیاء

The following verses will probably send up the mercury of their temperament to the top:

> " O, Ghani! go round thyself! why goest thou round the Kābā!
> In this region there is no compass better than the one which points to the Self![1]
>
> " O foolish man! why dost thou run after God?
> Sit quiet! if he is God (*Khud-ā*)* he will come of his own accord!"[2]

In the same way, another venerable Gnostic has said:

> " I existed at that time when God was not;
> I knelt before God at a time when the being and the attributes of God had no existence!"[3]

---

۱ - گرد خود گردی غنی چند کنی طوف حرم
رهبرے نیست دریں راه به از قبله نما

۲ - ببهوده چرا در پئے او می گردی
بنشیں او خداست اگر خود می آئید

۳ - من آں وقت بودم خدا هم نبود
من آں وقت کردم خدا را سجود که ذات و صفات خدا هم نبود

* The word '*Khud-ā*,' which is the Persian equivalent of God, literally means one who comes himself.

Another speaker, speaking in Urdu, even goes a step further ; he says :

> " Let me assume that God made the world;
> But I am that creator from whose *Kun*
> (Creative fiat) God Himself was produced."[1]

The Mawlānā says in the Masnavi :

> " The *Peers* (Preceptors) are they whose souls existed
> In the River of Life when this world was not! "[2]

He who is ignorant will, no doubt, become red with anger on hearing such speech; but the enlightened Knower of Truth understands its significance, and expresses his familiarity with the subject unostentatiously with a smile :

> " Yesterday my Preceptor went from the Mosque towards the drinking booth;
> O friends on the Path! what is our remedy now? "[3]

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۱ - میں نے مانا دھر کو حق نے کیا پیدا ولے
میں وہ خالق ہوں میرے کن سے خدا پیدا ہوا

۲ - پیر ایشانند کاین عالم نبود
جان ایشان بود در دریائے جود

۳ - دوش از مسجد سوئے میخانہ آمد پیرِ ما
چیست یارانِ طریقت بعد ازیں تدبیر ما

If the Knower is teased further, he may unburden himself to the following effect:

> "What remedy, O Muhammadans? I do not know myself'
> Neither a Fire-worshipper nor a Jew, nor an idolator, nor a Moslem am I!"[1]

The truth is that the soul is the true object of worship; it itself is the Lord, it itself is God!

The Mawlānā chants:

> "Thou art a mine of Perfume, if thou art put on fire,
> All the universe will be filled with fragrance and goodness![2]
> "Thou art that Perfume which is not diminished by fire;
> Thou art not that element that can be engulfed by sorrow![3]

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۱ - چه تدبیر اے مسلمانان که من خود را نمیدانم
نه ترسا نه یهودي ام نه گبرم نے مسلمانم

۲ - کانِ عودي گر تو در آتش زنند
این جهاں از عطر و ایمان پُر کنند

۳ - تو نه آں عودي کز آتش کم شود
تو نه آں روحے کاسیرِ غم شود

"Thou dwellest in a tenement: thine nature is limitless
Shut up this show, and seek the Reality!"[1]

The body is like a bird; but observe how the appearance contrasts with the Reality:

"The story of the Bird of Life is like this:
It is known to him who is familiar with the mystery of winged beings![2]

"Outwardly, it is only a feeble, harmless bird;
Inside it is a Solomon with all the hosts![3]

"If it cry out, without doubt,
The seven heavens will be shaken![4]

"It is a bird whose voice is revelation;
It had its (existence) before the origin of Origin![5]

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۱ - تو مکانی اصل تو در لامکاں
ایں دکاں بربند و بکشا آں دکاں

۲ - قصۂ طوطی جاں جاینساں شود
کو کسے کو محرمِ مرغاں بود

۳ - کو یکے مرغے ضعیفے بے گناہ
و اندرونِ او سلیماں با سپاہ

۴ - چوں بنالد زار بے شکر و گلہ
افتد اندر ھفت گردوں غلغلہ

۵ - طوطئی کاید زوے آواز او
پیش آغازِ وجود آغاز او

"Within thee is hidden that bird;
Thou hast seen its reflection here and there!"[1]

This is the secret which had to be preserved; it was not revealed ordinarily to anyone.

We have it from the Mawlānā (in the Masnavi):

"That secret which I kept back from Adam;—
That world secret, I am revealing to thee[2]—
That mystery which I did not disclose to Abraham—
That not even Gabriel is aware of!"[3]

The Mawlānā again has it:

"Sometimes I call thee thou! sometimes I call thee me!
Whatever I may say, I am the radiant Sun!"[4]

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۱ - اندرونِ تست آں طوطیِ نہاں
عکسِ او را دیدۂ بر ایں و آں

۲ - آں دمے کز آدمش کردم نہاں
با تو گویم اے تو اسرارِ جہاں

۳ - آں دمے را کہ نہ گفتم با خلیل
واں دمے را کہ نداند جبرئیل

۴ - گہ توئی گویم ترا گاہے منم
ہر چہ گویم آفتابے روشنم

"Wherever I shine, from a lamp-niche, in a moment,
Solved are there the problems of life![1]
"Wherever black darkness prevails—
From my light it is turned into the mid-day Sun![2]
"That darkness which the sun cannot penetrate;
From my 'breath' it is turned into bright Morn!"[3]

There is no need to say much; the train of thought, in short, is only this:

"Wine acquires its exhilaration from me, I do not get exhilaration from the wine;
The world is from me, I am not from the world."[4]

The truth is that owing to the veil of matter, the soul is ignorant of its nature, and, for this

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۱ - هر کجا تابم ز مشکاتت دمے
حل شد آنجا مشکلاتِ عالمے
۲ - هر کجا تاریکي آمد ناسزا
از فروغِ ما شود شمس الضحی
۳ - ظلمتے را کافتابش بر نداشت
از دم ما گردد آں ظلمت چو چاشت
۴ - باده از ما مست شد نے ما ازو
عالم از ما هست شد نے ما ازو

reason, it is angered when it is told that it is God. For

> " If the soul be slightly awakened from the deep slumber,
> Its very glance would suffice to illumine the hearts of men! "[1]

With this thought before him, a distinguished Gnostic has said :

> " The constitution of the soul was full of wonders for me :
> I feel ashamed of my failure to describe it in words[2]
>
> " Thou thyself art the outward lover, conformably to usage;
> Thou thyself art, in reality, the Beloved ![3]
>
> " Couldst thou but find a way to thine own mystery,
> Thou wouldst know God and the world, without doubt ![4]

---

۱ - ذرا دل خواب غفلت سے اگر بیدار ہو جائے
نظر جس پر کرے وہ صاحب اسرار ہو جائے

۲ - مقام روح بر من حیرت آمد
نشاں از وے بگفتم غیرت آمد

۳ - توئي عاشق بظاهر در طریقت
توئي معشوق باطن در حقیقت

۴ - گر بکنه خود ترا باشد رهے
از خدا و خلق بے شك آگهے

"For this reason, it is said in the Behr-i-safa:
There is none but God inside my cloak!"[1]

Listen again:

"Purest water thyself, and seekest thou water: it is strange!
Thine Treasures thou hast forgotten, and now asketh for them; it is strange![2]

"Thyself a king, why remainest thou a beggar!
Owner of all treasures, why art thou penniless?"[3]

This has been elucidated still further when it is said:

"The Beloved is hidden under the veil,
Like the river that lieth concealed beneath a bubble."[4]

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۱ - هم ازیں گفتست در بحرِ صفا
نیست اندر جبّہ ام غیرِ خدا

۲ - عین آبے آب می جوئي عجب
نقد خود را نسیاں می گوئي عجب

۳ - بادشاهے ارچه میمانی گدا
گنجها داري چرائي بے نوا

۴ - یار پنهاں ست در زیرِ نقاب
همچو دریا کو نهاں شد در حباب

"Lift up the veil and behold the glory of the Beloved;
Open thine eyes and perceive the face of the mystery![1]

"Separateness is destroyed by the sense becoming illuminated;
Thine own being has formed a veil to hide thy face!"[2]

Another Gnostic declares in the same strain:

"O people! where do you go for *Haj* (pilgrimage)?
Come back! come back! the Beloved is here![3]

"The Beloved is thine neighbour, only a wall intervenes;
Why wander! why wander! in the jungles (searching for Him)!"[4]

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۱ - پرده بردار و جمالِ یار بیں
دیده وا کن چهرهٔ اسرار بیں

۲ - کشف در معنی بود رفع حجاب
بودِ تو آمد بروے تو نقاب

۳ - اے خلق به حج رفته کجائید کجائید
معشوق همیں جاست بیائید بیائید

۴ - معشوقِ تو همسایهٔ تو دیوار بدیوار
در بادیه سر گشته کجائید کجائید

This is not poetical exaggeration, but philosophic insistence, which at times reveals and at times half-conceals the Truth, and yet in the end openly declares:

> "See! I am He whom the world
> worships day and night!
> See! I am He whom all men seek![1]
>
> "See! I am He whose worship is performed
> in the temple and the mosque (Kāba);
> See! I am He whom the Knowers of Truth
> call God!"[2]

But for the completion of philosophic thought, the simile of a bird has been employed. What kind of a bird is the soul like unto? Listen:

> "I am like the Bird of the Heavens, what fear
> I from flies?
> How can flies have access to me?[3]

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١ - همیں هیں جنکو دنیا پوجتي هے روز و شب دیکھو
همیں هیں جنکو انساں ڈھونڈتے هیں سب کے سب دیکھو

٢ - همیں هیں جنکي هوتي هے پرستش دیر و کعبه میں
همیں هیں عارفانِ حق جنھیں کہتے هیں رب دیکھو

٣ - من چوں مرغ او جم اندیشه مگس
کے بود بہ من مگس را دسترس

"When I am seized by affliction on account
of material attributes,
I fly away upwards like the angels!"[1]

And the wings which will help in flying upwards are not borrowed ones. Here the case is not like that implied in the proverb which refers to a man entering heaven on the shoulders of his neighbour. One's own power is relied upon in this instance.

"My feathers appertain to mine own nature;
I have not fixed a pair of wings with glue!"[2]

A Sufi (Muhammadan Gnostic) maintains:

"Divine illuminations are hidden behind
the veil of the human form;
Seekest thou the elucidation of the mystery?
its observation is necessarily possible here!"[3]

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۱ چون ملالم گیرد از سفلي صفات
بر پرم همچو طیور الصافّات

۲ - پرّمن رسته است هم از ذات خویش
بر نه چسپانم دو پر من از سریش

۳ - تجلي هاست حق را در نقاب ذات انساني
شهودِ غیب گر خواهي وجوب اینجاست امکاني

To a similar effect it has again been said:

> " In reality thou thyself art the opening chapter of the Qur'an
> Rediscover thyself within thine scattered verses![1]
>
> " The protecting Tablet (charm) in reality is thine heart;
> Whatsoever thou wishest can be obtained from it![2]
>
> " Thou thyself art the image of the impress of Divinity;
> Thou art thyself the Knower of all things![3]
>
> " Whatsoever is the object of desire of men in the universe,
> That thou art! Rediscover the traces of thine own Self! "[4]

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۱ - در حقیقت خود توئي أمّ الکتاب
خود زخود آیات خود را باز یافت

۲ - لوحِ محفوظ است در معني دلت
هر چه میخواهي شود زو حاصلت

۳ - صورتِ نقشِ آلهی خود توئي
عارفِ اشیا کماهي خود توئي

۴ - أنچه مطلوبِ جهاں شد در جهاں
هم توئي او باز جو از خود نشاں

In reality the *Rind* is not a drunkard; his exhilaration is due to the illumination of knowledge. The nature of his exhilaration will be evident from the following couplets:

"Of my own loveliness am I enamoured;
Of my own blessed Being I am the adorer![1]

"I am the adorer of myself, the world of forms (temptations) is the rival;
By uniting with death, I seek to enter into Life Eternal![2]

"How can another assuage the agitated heart?
I seek to become a Messiah myself![3]

"The Goblet of Life is delightful, undoubtedly;
With one drop from it have I become intoxicated![4]

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۱ - خود اپنے ھي جمال پہ عاشق ھوا ھوں میں
اپني ھي ذات پاك كا شيدا ھوا ھوں مبں

۲ - عاشق ھوں اپنا صورتِ عالم رقيب ھے
واصل فنا سے ھو کے بقا چاھتا ھوں میں

۳ - کب غير سے علاجِ دلِ مضطرب بنے
خود درجۂ مسیح کا طالب ھوا ھوں میں

۴ - پر لطف جام بادۂ ھستي ھے بيگماں
بد مست ايك قطرہ کو پي کر ھوا ھوں میں

" Hear the explanation of the Mystery of the
effulgence of the Supreme Unity?
Becoming reflected in myself I become God![1]

" Seek the Self in the ego, and then
eject the ego (egoism)!
Thou shalt then thyself declare 'I have
become God!' "[2]

In the Sura Zariat, for this reason, it has been said:

" We are nearer to man than his jugular vein! "

In the Sura Wakah it is recorded:

" We are nearer to man than you, but you
do not observe! "

The Sura Fateh goes so far even as to say:

" The people who strike hand with thee
do not strike it with thee, but with God! "

Finally, in the Sura Zariat the veil is completely lifted, when it is said:

" We are in your individuality, but you
do not understand!"[3]

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۱ - اسرارِ نورِ وحدتِ اعلیٰ کا حال سن
معکوس ہوکے خود میں خدا ہو گیا ہوں میں
۲ - خود کو خودی میں ڈھونڈ خودی کو بھی دے نکال
پھر تو ہی خود کہیگا خدا ہوگیا ہوں میں

In the Hadis, too, it has been said:

> " I am Arab without ' a '!
> Without the ' a ' Arab becomes ' Rab ' (God)!"

It is again said:

> " I am Ahmad without mim (ma)!
> This means to say: ' I am Ahad,' which
> bears reference to Divine Unity."

No need to dwell any further on the point; the well-kept secret which the venerable Dervishes would only declare to their disciples after years of probation is this:

> " God I am, the Holy Lord; I am God, God I am;
> " Lo! I proclaim with a loud voice that
> God I am![1]
>
> " Without doubt, I am the Blessed Divinity;
> the God of the two worlds, perfect am I!
> Whom Angels worship, that I am; God I am![2]

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۱ - خدا ہوں ذات باري ہوں خدا ہوں میں خدا ہوں میں
بلند آواز سے کہتا ہوں میں کہ میں خدا ہوں میں

۲ - بلاشك ذات پاك ربِّ دو عالم ہوں كامل ہوں
ہے معبودِ ملائك جو وہي ہوں میں خدا ہوں میں

"The atheist may be told: it is useless
to deny (soul's divinity);
If he will only ask his own heart, that will say:
'*God I am!*'[1]

"Superior to all the world I am; none is
superior to me!
I am the Guide of the gone-astray, I am God,
God am I![2]

"All the Divine qualities are present in me,
I have the same nature as the God's:
I am God; God am I!"[3]

Those who have become firmly established in the belief of their own Divinity will never go back upon it; however great the trouble that may overwhelm them, they will always say this: "I am

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۱ - جو منکر ھے اوسے کہدو عبث انکار کرتا ھے
خود اپنے دل سے گر پونچھے تو کہدے میں خدا ھوں میں

۲ - ھوں برتر جملہ عالم سے نہیں مجھہ سے کوئي برتر
بھٹکتے کا سہارا ھوں خدا ھوں میں خدا ھوں میں

۳ - خدا کي جتني صفتیں ھیں سبھي موجود ھیں مجھہ میں
خدا کا ھم صفت ھوں میں خدا ھوں میں خدا ھوں میں

God, God I am!" For this very reason, it has been said:

> " If all the persecutors gather together and
> ... skin the Gnostic alive:
> From every hair of his body will resound the
> proclamation: 'I am God! God am I!' "[1]

There is no need to mention such irrepressible mature minds as Mansur:

> " They asked Mansur to renounce his faith,
> No sooner than he saw the impaling-spike,
> he cried 'I am God, God am I!' "[2]

(Mansur was actually impaled for declaring that he was God, by the adherents of the letter of the law, amongst his co-religionists.)

A similar story is told of Bāyezid-i-Bestami. It is said that once when he was in the condition of ecstasy, he cried out, "I am God; I am God!" Amongst his disciples who were present at the time were some who were ignorant of the Gnostic Science, and who had merely collected round the Sheik on account of his fame. These strongly

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۱ - أتاریں کھال عارف کي مخالف گرچه سب مل کے
صدا هر روم سے نکلے خدا هوں میں خدا هوں مین

۲ - کہا منصور سے تو باز آ اپنے عقیدہ سے
پڑي جب آنکھه سولي په تو بولا میں خدا هوں میں

resented the Sheik's expression. When the latter regained his normal state, they complained that during his ecstasy he had been guilty of blasphemous speech. The Sheik enquired if they had actually heard his lips utter blasphemies. Their reply was in the affirmative, upon which they were told : "Should this happen again, immediately cut off my tongue !" A few days after this, the Sheik was again thrown into a condition of ecstasy, and the same divine declaration was uttered by blessed tongue. The ignorant disciples, who were now armed with authority, used their knives to cut off his tongue. But it is said that whosoever attacked the Sheik with a knife, his knife struck only himself, and the Sheik remained scatheless. The truth, in reality, is only this:

> "Both the angel and the intelligence are
> constituted to believe in Divinity
> They are both supporters and worshippers
> of man ![1]
>
> "*Nafs* and devil have been one from all time;
> They are jealous and enemies of man ![2]

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۱ - هم ملك هم عقل حق را واجدے
هردو آدم را معین و ساجدے

۲ - نفس شیطان نیرزاوّل واحدے
بوده آدم را عدو و حاسدے

"Whosoever regardeth man as the physical
body goeth astray;
Whosoever regardeth him as the abode of Light
Divine prostrateth himself before him.[1]

"Thou, O Beloved! art thyself the intellect
of Intellect and life of Life!
Thou art the King of the Intellect, of Life
and of the world![2]

"The Archangel Gabriel is struck with wonder
and amazement at thine glory!
The entirety of existing things are under thy
dominion![3]

"Thou patchest up thine rags in thine *dokān*
(**shop**);
Underneath thine *dokān* (shop) are hidden
do-kāns (two gold mines)![4]

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۱ – آنکه آدم را بدن دید او رمید
وانکه نورِ مؤتمن دید او خمید

۲ – عقلِ عقل و جانِ جان ایکان تویی
عقل و جان و خلق را سلطان تویی

۳ – عقلِ کل برگشته ، حیران تست
کلّ موجودات در فرمان تست

۴ – پاره دوزي مي كني اندر دكان
زیر این دوکانِ تو پنهان دوکان

"This *dokān* of thine is only a hired tenement;
Make haste! Pick up the axe and cut down
it foundation![1]

"What is the significance of patching the
rags? Eating and drinking!
These patches thou hast been sewing on
thy heavy bundle of rags![2]

"Whenever there is a tear in this bundle of
rags, thy body
Thou takest more food to cover it up![3]

"O thou who art a descendant of a victorious
King!
Stop this work of patching, through shame![4]
"Pull out the stone from the foundation
of thy *dokān* (shop):
So that the hidden *do-kāns* (the two gold
mines) may come to thee![5]

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۱ - هست این دوکان کرائی زود باش
تیشه بستان و بگش را میخراش
۲ - پاره دوزی چیست خوردن آب و نان
میزني این پاره بر دلقِ گران
۳ - هر زمان می‌درّد این دلقِ تنت
پارهٔ بروے میزني زین خوردنت
۴ - اے ز نسل پادشاهے کامگار
باخود آزین پاره دوزی ننگ دار
۵ - پارهٔ برکن ازین قعر دکان
تا بر آرد سر به پیشِ تو دوکان

> " For as soon as the term of thy tenancy expires
> Thou shalt be driven away from the
> *dokān* (shop), as a beggar ! "[1]

To be brief, whosoever adequately understands the nature of his soul, has always discovered that :

> " Not only pearls but the whole River itself
> are hidden within the drop;
> A whole Sun lies concealed within the atom ! "[2]

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۱ - پس از آں کاین مہلتِ خانہ گری
آخر آید برنخوردہ زو برے

۲ - گر چہ دریا شد نہاں در قطرۂ
آفتابے مختفی اندر ذرۂ

CHAPTER VII

THE PHYSICAL BODY

Now that the soul is itself God, what is the physical body? It is the prison of the soul! The soul is so tightly held in this prison (of flesh) that it is not easy to escape from it; it cannot move even a hair's breadth in it. The Mawlānā says:—

> "Bonds of iron can be destroyed;
> The remedy for the hidden bonds, nobody knows![1]
>
> "The bonds are invisible, but worse than iron chains;
> Iron chains may be cut with an axe!"[2]

These hidden bonds are the cause of all the mischief; they prevent the manifestation of the hidden divinity of the soul. When the wings of a bird are sewn up, it still has the power of flight, but it cannot fly. In the same way, the soul that

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۱ - بند آهن را توان کردن جدا
بند بینی را نداند کس دوا

۲ - بند پنهان لیک از آهن بتر
بند آهن را کند پاره تبر

is held in the prison of the body, is prevented from the realization of its natural Godhood.

The world has gone mad through delusion ; people look upon themselves only as bodies ; they have no idea of the soul ; the knowledge of their Godhood is too much for them. For waking up these men, it has been said :—

> "What relation of thine is the physical body?
> For whose welfare thou art torn with anxiety?"[1]

Aye ! this is the enemy ! and thou art engaged in attending to its comforts :—

> "So long as thou feedest thy body with rich and sweet foods,
> Thou shalt never see the Essence of Life (soul) grow strong!"[2]

The body is always unclean, at no time can it be said to be pure ; bathing and soaping cannot keep it clean. It is so filthy and unclean that whatsoever comes in contact with it becomes

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۱ – کیست بیگانه تنِ خاکئیِ تو
کز برائے اوست غمناکئیِ تو
۲ – تاتوتن راچرب و شیریں میدهی
جوهرِ جاں را نه بینی فربهی

unclean itself. At the time of death its real nature is perceived :—

> " If within musk you give the body a place,
> On the day of death, its stench will arise."[1]

The wise regard it as an enemy, which is the most difficult to destroy. This is the reason why men are advised :—

> " From the Saviour ask not the life of the body:
> Do not expect the work of Pharaoh from Moses? "[2]

The clay and water from which the body is made are the enemies of life.

> " For the water and clay which compose my body,
> Are ' atheistical ' and thieves of the Light of Life ! "[3]

Take warning ; do not be deceived ; treat the body as an enemy ! Kindness and love are not meant for it. It has to be destroyed, root and all ; and it

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۱ - گر میانِ مشک تن را جا شود
روز مردن گند او پیدا شود

۲ - زندگئِ تن مجو از عیسیت
کامِ فرعونی مخواه از موسیت

۳ - زانکه این آب و گلے کابدانِ ماست
منکر و دُزد ضیائے جانها ست

has to be destroyed in such a way that it should not 'grow' again. For this reason it has been said in the Masnavi :—

> "If thou wishest the difficulty be got over,
> If thou desirest that the thorn of disappointment be changed into a rose;[1]
>
> "If thou wishest for the Divine garments;
> Just make the children of thine eyes weep over the body!"[2]

The meaning is that the body should be so burnt up by the fire of asceticism that the eyes, which are likened unto children, should weep in pain.

The point is further elucidated when it is said :—

> "What is this bowl of my hedged-in body?
> Within which is present the Life and the acrid waters of sense-intelligence![3]

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۱ - گر همی خواهي که مشکل حل شود
خار محرومي به گل مبدل شود
۲ - گر همي خواهي که آں خلعت رسد
پس بگریاں طفل دیدہ بر جسد
۳ - چیست آں کوزہ تن محصور ما
اندراں آب و حواس شور ما

"This bowl of mine has five jets (the five senses):
Keep the water (of intelligence) free
from every kind of filth![1]

"When this bowl of mine moves towards the
Source of Waters;
When the bowl acquires the disposition
of the Sea![2]

"Exceedingly abundant becomes the water
therein;
From my bowl a hundred worlds may
be filled!"[3]

This abundance of Spiritual Excellence is only possible by the destruction of the "bowl of clay," in no other way. The Mawlānā says:—

"That narrow vase, so full of self-importance
and egoism,
Is operating as a veil on the sea; dash it
on a Rock!"[4]

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۱ - کوزهٔ ما پنج لوله پنج حِس
پاك دار این آب را از هر نجس

۲ - تا شود این کوزهٔ منفذ سوئے بحر
تا بگیرد کوزهٔ ما خوے بحر

۳ - بے نهایت گردد آبش بعد ازاں
پر شوند از کوزهٔ ما صد جهاں

۴ - آں سبوے تنگ پر ناموس و ننگ
شد حجاب بحر زن اورا بسنگ

In short :—

" Whosoever liveth in clover he dieth bitterly!
Whosoever worshippeth his body, doth not carry his life over ![1]

" The body is Ishmael, the soul is like unto Abraham;
The Soul should offer the fattened body as a sacrifice ![2]

" The inclination of Life (Soul) is towards Life and Divinity,
Since unbounded is its origin (Nature) ![3]

" The inclination of the Soul is towards wisdom and science;
The longing of the body is towards the grove, the park, and the hills ![4]

" The ambition of Life is for Progress and Goodness,
The longing of the body is for piling up goods and fodder ! "[5]

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۱ - هرکه شیرین می زید او تلخ مرد
هر کرا تن را پرستد جان نبرد

۲ - تن چو اسمعیل جان همچو خلیل
کرد جان تکبیر بر جسمِ نبیل

۳ - میلِ جان اندر حیات و در حی ست
زانکه جانِ لامکان اصل ویست

۴ - میل جانِ در حکمتست و در علوم
میلِ تن در باغ و راغ و در کروم

۵ - میل جان اندر ترقّی و شرف
میلِ تن در کسب اسباب و علف

The case is like that of butter and whey: as butter is hidden in whey, in the same way, the soul s hidden in the body :—

> " The Gem of thine Wisdom is hidden in Falsehood,
> Like unto a measure of butter within a measure of curd (whey)![1]
>
> " That Falsehood is this body of clay!
> That Wisdom is the Life that is Divine![2]
>
> " For a long time has the curd prevailed and overpowered;
> The Butter of Life has perished and become a corpse within it![3]
>
> " Butter is found hidden in curd:
> Whatsoever thou wishest to make of it, it will become! "[4]

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۱ – جوهرِ صدقت خفي شد در دروغ
همچو طعم روغن اندر طعمِ دوغ

۲ – آں دروغت ایں تنِ خاکي بود
راستت آں جانِ ربّاني بود

۳ – سالها ایں دوغ تن پیدا وفاش
روغنِ جاں اندر و فاني و لاش

۴ – روغنی اندر دوغ پنهاں میشود
هرچه میسازي تو آش آں میشود

CHAPTER VIII

THE DESIRING-*NAFS*

The world is the ally of the physical body. It provides for its comforts, and then, through it, robs the soul ! It has been said in the Hadis that the love of the world is the source of all evils ; it is like a prison or a state of famine ; when they (the faithful) escape from it, you may say, they have escaped from a prison and famine. Live as a stranger in this world and deport yourself as if dead ; for

> " Alas ! for the living who associates with the dead,
> He becomes dead, and Life departs from him ! "[1]

Because this world is really perishable, that is to say, dead, its love will only mean deprivation of Life :—

> " This world is a *minus* bundle, turn thou to a *plus* Element, i.e., (Life) !
> Thou hast the form of zero, seek the Reality within ! "[2]

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۱ - وائے آں زندہ کہ بر مردہ نشست
مردہ گشت و زندگی از وے بجست
۲ - ایں جہاں نفی ست در اثبات جو
صورتت صفرست در معنات جو

The world of Spirit-Nature is the real thing ; but because it is hidden, the ordinary man places the material world aloft in his estimation.

> "This world is zero, yet it appears as if full of existence;
> That world is real but it is hidden!"[1]

He who wishes for Life should have no concern with this perishable world. The heavens are included within the geography of this perishable world. Venerable Dervishes knew this secret very well ; and they turned their back on both of them, to be absorbed, completely, in the inner world of their soul-nature. In the Hadis, also, it has been said that this world is forbidden to the seekers after the next world ; the next world is forbidden (inaccessible) to the lovers of this world ; and both these are forbidden to the worshippers of Truth (see "The Dervishes ").

Let it be noted that whatever pleasure can be obtained in the paradise of *houris*, can be had only from external things ; that is to say, only through the *media* of the senses. But the true joy appertaining to the Spirit is only inside ; it has no concern with the paradise or with places other than

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۱ - ایں جهانے نیست چوں هستاں شده
واں جهانے هست بس پنهاں شده

paradise ; it can only be obtained by him who sets his face against the outer world completely, and becomes absorbed in the contemplation of the Internal Cosmos. For this very reason, the teaching of the distinguished Dervishes has always been this that man will have to die first of all before he can attain to Sainthood.

The lovely things of this visible, perishable world are seducers of the human heart ; it is difficult to escape from their seduction. Only he who has completely killed out his *nafs* can protect himself against them :--

> " The renunciation of pleasures and lusts
> is the generous grace ;
> Whosoever goes down into lust will never
> rise again ![1]

> " Cut down the stock of wood from the
> foot of Life,
> So that it may be enabled to ' walk '
> towards the Garden ![2]

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۱ - ترک لذّتها و شهوتها سخاست
هر که در شهوت فرو شد بر نخاست
۲ - کندهٔ تن را ز پائے جاں بکن
تا کند حیواں بپائے ایں چمن

"Hast thou killed the *nafs*? then thou art free from distress;
None remain thine enemy in the world![1]

"For its sake, the wide world has become marrow for thee;
For it thou art on the war-path with God and Man![2]

"Therefore, destroy it, for on account of that base one,
Thou art set every moment against some dear one![3]

"How long wilt thou keep on saying 'I have acquired the world;
I shall subjugate all things?'[4]

"Leave this dead one to dogs;
Break the bowl of Pride into fragments![5]

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۱ – نفس کشتی باز رستی ز اعتذار
کس ترا دشمن نباشد در دیار

۲ – از وی این دنیای خوش بر تست تنگ
از پی او با حق و با خلق جنگ

۳ – پس بکش او را که بهر آن دنی
هر دمی قصد عزیزی میکنی

۴ – چند گوئی من بگیرم عالمی
این جهان را پر کنم از خود همی

۵ – با سگان بگذار این مردار را
خرد بشکن شیشهٔ پندار را

"Whosoever has destroyed the (idolatrous) *nafs* within him,
His orders are obeyed by the Sun and the Clouds!"[1]

The *nafs* is like a donkey; it should not be left unbridled, but always kept under control.

The Mawlānā Rum puts it :—

"Aye! seize the ass, and do not remove thy hand from it,
Because its longing is for the green meadow![2]

"The fodder-loving Donkey is the robber in the Path:
It has brought to ruin many world-slaves![3]

"If through thy neglect it is released for a moment,
It moves on another couple of furlongs towards the green grass![4]

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۱ - هر که مرد اندر تن او نفس گبر
مرد را فرمان برد خورشید وار

۲ - هین! بهل خر را و دست از وے مدار
زانکه عشق اوست سوئے سبزہ زار

۳ - دشمن راه است خر مست علف
اے بسا خر بندہ را کردہ تلف

۴ - گر یکے دم تو بغفلت و اهلیش
او رود فرسنگها سوئے حشیش

> "Seize the neck of the ass, and drag it
> on the Path—
> Towards the Knowers of the Way and
> the good Wayfarers!"[1]

In reality, the *nafs* is a very powerful 'Ass'; grazing and braying, in season and out of season, are its work. It is difficult to subdue it; there is only one way of success against it—the acquisition of Truth! If the end is hopeful and one has good luck on his side, a Guide will be found; otherwise, one should act upon the following advice:—

> "If thou knowest not the Path, act contrary
> to the desire of thine *nafs*;
> For that is the true Path!"[2]

> "Shouldst thou consult thine *nafs*;
> Whatsoever the evil one tells thee, act
> contrary to that!"[3]

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۱ - گردنِ خر گیر و سوئے راه کش
سوئے رهباناں و راهداناںِ خوش

۲ - گر ندانی راه آنچه خر بخواست
عکس آں را کن که هست آں راه راست

۳ - مشورت با نفس خود گر میکنی
هرچه گوید کن خلاف آں دنی

"With reference to the advice of one's *nafs* for action,
The best thing to do is to act contrary to its counsel!"[1]

Self-denial, indeed, is the Path to Salvation; if thou dost not kill thy *nafs* he will, for certain, kill thee. All kinds of emotions will have to be eradicated; meekness and patience will have to be given a place in the heart :—

"The sword of meekness is sharper than the sword of steel:
Rather, it is more victorious than a hundred armies![2]

"O brother! keep quiet! bear the pain of the sting!
That way thou shalt escape from the greater sting of thine *nafs*!"[3]

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۱ - مشورت با نفس خود اندر فعال
هر که گوید عکس آں باشد کمال

۲ - تیغ حلم از تیغ آهن تیز تر
بل ز صد لشکر ظفر انگیز تر

۳ - اے برادر صبر کن بر درد نیش
تا رهی از نیش نفس کبر خویش

Envy, too, has no place in the heart of the seeker of Truth :—

> " Envy is a loss and a defect by itself;
> Indeed, it is worse than all other shortcomings ![1]
>
> " Remove the mote (hair) of evil from thine (two) eyes,
> So that thou mayest perceive the hidden Garden and the Pleasure Ground ! "[2]

Lustful egoity is the source of all evil ; it should be cut down from the root :—

> " When this nafs that is the progeny of hell,
> Fiery, perverse and turbulent,[3]
>
> " Has, through thine effort, been subjugated, and purified
> [When] thou hast extinguished its fire, for the sake of Divinity,[4]

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۱ – خود حسد نقصان و عیب دیگر است
بلکه از جمله کمینها بد تر است

۲ – پاك کن دو چشم را از موئے عیب
تا به بینی باغ و سر بستان غیب

۳ – چوں شما این نفس دوزخ خوے را
آتشي و گبر و فتنه جوئے را

۴ – چند ها گر دید تا شد پر صفا
نار را کشتید از بهرِ خدا

"The fire of lust, that was blazing up,
Is turned into Saintliness and the
Light of Guidance![1]

"The heat of anger, too, is by thee transformed
into meekness;
The darkness of ignorance is turned by thee
into knowledge![2]

"The fire of greed is now become Universal Love;
Envy has been transformed into a Garden
of Roses!"[3]

One should not look for the fault of others, and should they be noticed, one should look for them in one's own conduct :—

"That tranquil being who seeth his own faults
Whatsoever evil he finds in another person, he
acquires it for himself (charges himself
with it)![4]

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۱ - آتشِ شهوت که شعله می زده
سبزهٔ تقوی شد و نورِ هدی

۲ - آتشِ خشم از شما هم حلم شد
ظلمتِ جهل از شما هم علم شد

۳ - آتشِ حرص از شما ایثار شد
واں حسد چوں خارِ گلزار شد

۴ - اے خنك جانے که عیبِ خویش دید
هر که عیبے دید آں بر خود خرید

"Whosoever observes and acknowledges one's
own faults,—
Towards the goal of Perfection he is driven
along in a carriage and pair!"[1]

Covetousness is the worst thing. It has been said :—

"The cup of covetousness of the greedy ones
is never filled,
The oyster is filled with pearls only when it
becomes contented (when it closes
its mouth)!"[2]

Sensuality is the biggest enemy ; it overpowers there and then, on the spot :—

"Adulterers have filthy genitals;
Drunkards have unclean mouths"[3]

"Physical fire may be extinguished with water;
Sensual fire drives one into hell!"[4]

---

۱ - هرکه نقصِ خویش را دید و شناخت
اندر استکمالِ خود دواسبه تاخت

۲ - کوزهٔ چشمِ حریصاں پر نشد
تا صدف قانع نشد پُر دُر نشد

۳ - زانیاں را گنده اندامِ نهاں
خمر خوراں را بود گنده دهاں

۴ - نار بیرونی به آبی بفسرد
نارِ شهوت تا بدوزخ می برد

"The fire of sensuality is not put out with **water**,
Because in its effect it has the nature of hell![1]

"The fire of lust is not put out by gratification;
It is extinguished by Abstinence![2]

"How long wilt thou go on piling up wood
on the fire?
How can this fire be extinguished with fuel?[3]

"When thou shalt refrain from placing wood,
the fires shall die out,
Because renunciation (of desires) acts like
water on a blaze!"[4]

Deceit and cunning must be abandoned :—

"If one's actions and thoughts do not belie
each other,
Nobody can have a doubt in his salvation!"[5]

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١ - نار شهوت مي نيارآمد به آب
زانكه دارد طبع دوزخ در عذاب

٢ - شهوت ناري براندن كم نشد
آں بماندں كم شود بے هيچ بد

٣ - تاكه هيزم مي نهي بر آتشے
كے بميرد آتش از هيزم كشے

٤ - چونكه هيزم باز گيري نار مرد
زانكه تقوىٰ آب سوے نار برد

٥ - ظاهر و باطن اگر باشد يكے
نيست كس را درنجات او شكے

Miserliness must be shaken off by liberality:—

> " Remove the chains of meanness from thy hands and neck;
> Obtain a new destiny from old Nature! "[1]

The rule is this, that whosoever frees himself from the ambitions and lusts of the *nafs* becomes perfect.

> " Whosoever sets himself free from the evil ambitions of his lower nature,
> Familiarizes his ears with the Secret of Truth ' "[2]

Pride is the root of a hundred misfortunes ; and how can one pride oneself on account of perishable ' foreign ' things?

> " When this wealth of thine is an acquired thing:
> Why, then, is thine moustach twisted with pride? "[3]

But, if any one, acting contrary to the advice, dissipates away his whole time in the ' worship '

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۱ – غلِّ بخل از دست و گردن دور کن
بخت نو در یاب از چرخِ کهن

۲ – هر که خود را از هوا خود باز کرد
گوش خود را آشنائے راز کرد

۳ – چون بنوبت می دهند این دولتت
از چه شد برباد آخر سبلتت

of his *nafs*, he makes the foundation of his misfortune still more firm :—

> " Because thine evil tendency shall become strong ;
> The ant of lust, through habit, will become a serpent ! "[1]

Again it is said :—

> " The soot on thee, O black kettle !
> Has ruined the silver that was in thee ![2]
>
> " On thine heart layer on layer of soot has gathered
> Till thou hast become blind to the Mysteries ! "[3]

In short, the curbing of the *nafs* is necessary from every point of view ; otherwise, one has got to face the distress due to the imprisonment in matter, in place of Spiritual Perfection. How much affliction and suffering the soul has to undergo in the world of embodied life is visible all round! Indeed, embodied life is nothing but misery condensed, and even if a drop or two of the honey of

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۱ - زانکه خوئے بد بگشتت استوار
مور شہوت شد ز عادت همچو مار

۲ - زنگ نو بر توت اے دیگ سیاه
کرد سیمائے درونت را تباه

۳ - بر دلت زنگار بر زنگار ها
جمع شد تا کور شد ز اسرار ها

pleasure is obtained here, by way of an exception, so much trouble and worry ensue from it as cannot be adequately appraised , and these honey-drops act like dry fuel on fire when they are obtained ! They increase our lusts , they cannot abate them. Someone has well said that the condition of sensual pleasure is like iced water , whosoever has no desire for it will not like it, but whosoever is suffering from fever will regard it as refreshing. If the fever of sensual craving has gone down, sense gratification does not give pleasure ; albeit where the fever is still high, it is agreeable, though, in the end, it only increases the agitation of the heart. The renunciation of sensual pleasure is, indeed, the Path of Salvation The Dervishes have, therefore, taught :—

> " If the time is fleeing away, and days have gone by, there is no fear!
> Stay thou, O thou, who hast no equal in regard to blessedness![1]
>
> " Destroy the chains, free thyself, O Son!
> How long wilt thou remain in bondage to silver and gold? "[2]

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۱ - روز ها گر وفت گرر د باك نيست
نو ىماں اے آنكه چوں تو پاك نيست

۲ - بند بگسل باش آزاد اے پسر
چند باشي بند سيم و بند زر

Jehād (the war of extermination against infidels) also meant only this that one should fight with one's *nafs*. The *nafs* is the biggest infidel; and it is also the most powerful infidel ; other infidels are not thine enemy, or if they are, then they only seek thy life or thy gold, but this one destroys thy faith, there and then, on the instant :—

> "That tiger is not worth much which can destroy armies of men;
> The real tiger is he who can destroy his (lower) self![1]
>
> "Perform *jehād* so that thou mayest renounce the not-self;
> Eradicate the love of the perishable world from thine heart![2]
>
> "He will have the happy end who engages himself in *jehād*,
> Who persecutes the body (the lower self), and acts as a tyrant towards it!"[3]

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۱ - سهل شیرے آنکه صفها بشکند
شیر آنست آنکه خود را بشکند

۲ - جهد کن تا ترکِ غیرِ حق کنی
دل ازین دنیائے فانی بر کنی

۳ - اے خنك آنکه جهادے میکند
بربدن زجرے و دادے میکند

As a commentary on the above, we have it :—

" The killing of the (longings of the) heart
I regard as the supreme *jehād;*
He is a great *Ghāzi* (the Conqueror) who
destroys this infidel ! "[1]

Another poet declares :—

" You will be killing a powerful wretch if you
destroy thine evil *nafs* !
If thou only killest a leopard, a tiger, or a
boa-constrictor, what killing is that?[2]

" Why not kill thyself so tnat being reduced
to dust thou shouldst become the alchemical
transmutator;
If thou only killest some helpless being,
what killing is that? "[3]

Thus, when this *nafs* has the nature of hell, it is incumbent on thee that thou shouldst destroy it. before it destroys thee :—

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۱ - مارنا دل کا سمجھتا ھوں جہادِ اکبر
وہ ھي غازي ھے بڑا جسنے نہ کافر مارا

۲ - بڑے موذی کو مارا نفس امّارہ کو گر مارا
پلنگ و اژدھا و شیر نر مارا تو کیا مارا

۳ - نہ مارا آپ کو جو خاک ھو اکسیر بنجاتا
کسي بیکس کو اے بیداد گر مارا تو کیا مارا

"For this *nafs* of mine is a part of hell:
The part always has the same nature as
the whole![1]

"When thou art moved by the *simoom*
(scorching wind) of thy *nafs*
Whatsoever thou acquirest increases
thine affliction![2]

"The great Teachers found this world too narrow;
Like Kings, they entered into Infinitude![3]

"To the dead (in faith) this world appears **broad;**
In appearance it is broad, in reality, it is
exceedingly narrow![4]

"*Nafs* and devil both have had one body;
In two forms they have manifested
themselves!"[5]

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١ - چونکه جزو دوزخ است این نفس ما
طبع کل دارد همیشه جزو ها

٢ - از سمومِ نفس چون با علّتی
هر چه گیری مرضِ تو را آلتی

٣ - انبیا را تنگ آمد این جهان
چون شهان رفتند اندر لا مکان

۴ - مرده گان را این جهان بنمود فر
ظاهرست زفت بمعنی تنگ تر

٥ - نفس و شیطان هردو یک تن بوده اند
در دو صورت خویش را بنموده اند

CHAPTER IX

RENUNCIATION

The stages on the path of World-flight are very troublesome to cover But in Nature no rose is ever found unaccompanied by a thorn. If you are afraid of the thorn, you should give up the idea of the rose and its lovely fragrance. The end of asceticism is immeasurable happiness—the joy that cannot be conceived by the intellect or described in speech. There is also authority for this view :—

> " Whosoever has attained to enlightenment
> concerning the mystery of Divinity:
> What are the problems of men before him?[1]
>
> " If thou wilt empty this leathern bag (the body)
> of the loaves,
> Thou shalt be filling it with the Pearls
> of Glory ![2]

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۱ - آنکه واقف گشت بر اسرار هو
سرّ مخلوقات چه بود پیش او
۲ - گر تو ایں انباں زناں خالي کنی
پر ز گوهر هائے اجلالي کني

"He on whom Life bestows its sweetly radiant smile,
Has nothing to fear from men's scowls![1]

"He on whose eyes Life impresses a kiss
Will never be affected by Time and the anger of merciless Time!"[2]

After a time, Spiritual Joy begins to be experienced (by the ascetic). The Mawlānā Rum says :—

"Like the hunter who goes forth in search of game,—
He sees the impression of the deer, and follows on the trail![3]

"For some paces he has the foot-prints of the deer,
Afterwards its 'navel' (the fragrance of the musk) itself becomes the guide!"[4]

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۱ - آنکه جاں در روئے او خندد چوں قند
از ترش روئی خلقش بے گزند

۲ - آنکه جاں بوسه دهد بر چشمِ او
کے خورد غم از فلك وز خشمِ او

۳ - همچو صیادے سوے اشکار شد
گام آهو دید و بر آثار شد

۴ - چند گامش گام آهو در خوراست
بعد ازاں خود ناف آهو رهبر است

The hunter does, indeed, proceed on the foot-marks of the deer, till, later on, the animal itself is sighted. The same is the case with the exhilaration of true Joy in the course of Asceticism. The Dervish (Saint) not only sees the 'deer,' but he is 'drenched' with the perfume of the musk as well! For this very reason it has been declared :—

> "Going only one stage on the trail of the scent
> Is better than covering a hundred stages, and
> tracks and circumambulations!"[1]

Only this much, in reality, is the difference between the *Zāhid* and the *Rind:* the former has not seen the 'deer'; he can only pursue the foot-marks! The *Rind* is not only familiar with the 'deer,' but also enjoys the delightful fragrance of the musk! The one has seen only the Outer Veil; the other basks in the Glory of the Enthroned Divinity within, and is filled with the abundant Grace of Life!

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۱ - رفتن یك منزلے بر بوئے ناف
بهتر از صد منزل و گام و طواف

> " The *Zāhid's* pilgrimage is to the empty
> courtyard but once a month:
> The Gnostic (*Rind*) has access every moment
> to the Throne of the King! "[1]

Whosoever comes to know all these things becomes familiar with the secret of pain in Asceticism :—

> " So that he may escape from the torments of
> the hereafter,
> He (the Saint) imposes on himself the pain of
> suffering in Asceticism! "[2]

It should be noted that the saintly Dervish is not a seeker after the cooling breezes of the Padadise. They, too, are, after all, foreign to the nature of the soul, and perishable. The real thing is inside, and beyond the reach of the (five) senses.

Pain is not inflicted in Asceticism directly on oneself ; but whatever hardships are encountered

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۱ - سیرِ زاهد هر مهے تا پیشگاه
سیر عارف هر دمے تا تخت شاه

۲ - تا زرنج آں جهانے وا رهد
بر خود ایں رنج عبادت می دهد

in the renunciation of desires are cheerfully endured :—

> " So long as the *Sālik* (traveller on the Path)
> does not attain to Eternity (Immortality),
> He makes his body feeble and dead, as stated ![1]
>
> " The death of the body, in the practising
> of Asceticism, is Life;
> The suffering of the flesh is stability for
> the Soul ! "[2]

The object is to destroy the apparent (lower) self, so that the Life of the Spirit should be set free from the clutches of *nafs*, to manifest itself. Greed and appetite are the chief ministers of the desiring *nafs*; they have to be overpowered. The Enlightened Ones have taught :—

> " Nothing else but Light is the food of man,
> Without it Life is not nourished ![3]

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۱ - تا بقائے خود نیابد سالکے
چون کند تن را سقیم و هالکے

۲ - مُردن تن در ریاضت زندگیست
رنج این تن روح را پائندگیست

۳ - نیست غیر نور آدم را خورش
از جز آن جان را نیابد پرورش

" Give up these dainties, by degrees,
For these are the foods of the Ass, not of
the Liberated Ones![11]

" So that thou mayest qualify thyself for thine
real food,
And begin to taste the tit-bits of
Enlightenment![12]

" When once thou hast partaken of the
nourishment of Light,
Thou shalt throw dust on the head of the
loaf from the oven![13]

" When this mouth is stopped, another ' mouth '
is opened
That is gratified with the tit-bits of Gnostic
Truth[14]

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١ - زیں خورشها اندک اندک باز بر
کایں غذائے خر بود نے آں خرِ

٢ - تا غذائے اصل را قابل شوی
لقمهائے نور را آکل شوی

٣ - چوں خوری انکار از ما کول نور
خاک ریزی بر سرِ نانِ تنور

۴ - ایں دهان بستی دهانے باز شد
کو خوره اندر لقمهائے راز شد

"Eat sorrow, but eat not the sorrow-augmenting bread,
For the wise man eateth sorrow, and the child sweetmeats![1]

"The Joy of Happiness is the fruit of the Garden of Sorrow (suffering):
This (world's) joy is affliction; but that suffering is the salve!"[2]

Therefore :—

"For the day of death, make thyself dead now:
So that through the Love of Truth thou mayest become the Lord over all!"[3]

And with reference to covetousness, it has been said :—

"Covetousness is spelt with three letters (ط, م and ع) and all the three contain emptiness (i.e., are destitute of points and dots):
Craving sews up the lids of one's eyes (so that one cannot see the consequences of his acts)!"[4]

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۱ - غم بخور نانِ غم افزایان مخور
زانکه عاقل غم خورد کودک شکر

۲ - قند شادی میوهٔ باغِ غم است
این فرح زخم است و آن غم مرهم است

۳ - پیش روز مرگ این دم مرده باش
تا شوی با عشق سرّ خواجه تاش

۴ - طمع را سه حرف است و هر سه تهی
بدوزد طمع دیدهٔ آدمی.

> "Aye, the craving for the pleasures of this world has in thee
> Become a veil over that Eternal Happiness![1]
> "The covetousness of the enjoyments of this world of conceit
> Hath driven thee away from the Life of Thine Truth![2]
> "Pleasant is the nourishment of wealth, O beloved!
> Where wealth is accumulated, it becomes a botheration!"[3]

Home, relations. wealth. all have to be abandoned : the Dervish only thinks of death when faced with any of them :—

> "What a heap of ashes do I want to build, as a residence in this fiery furnace (the world)?
> The sight of a labourer only brings to my mind the grave-digger!"[4]

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۱ - بر تو عم طمع خوشي ابں جہاں
شد حجابِ آں خوشیِ جاوداں

۲ - طمع ذوق اس جہانِ پر غرور
از حیات راستت کرد دور

۳ - راحتِ جاں آمد اے جاں قوتِ مال
مال چوں جمع آمد آنجا شد وبال

۴ - گھر بناؤں خاك اس آتشکدہ میں ناصحا
آئے جب مزدور مجھکو گور کن یاد آگیا

The Saint wishes to wipe out himself: parting from the wife and children is nothing very serious for him:

> "Wipe out the 'thee' in thee that there be left no 'thee,'
> Nor the smell of another in thee![1]

> "From thine head to the feet, become empty of the self, like the tube of the smoking pipe,
> Else it will not be easy to kiss the sweetheart's lips (as the pipe's tube does)!"[2]

Greed and pride have already been parted from in the beginning:

> "Whoever has his robe torn to pieces by the vehemence of Love,—
> He is finally rid of greed and the other faults."[3]

The very worst evil is harming others: through it is laid the foundation of hardheartedness, and hardheartedness is not amongst the Divine attributes!

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۱ - تو کو اتنا مٹا کہ تو نہ رہے
اور تجھ میں دوئی کی بو نہ رہے

۲ - تہی ز خویش چوں نے شو ز پائے تا سر خویش
و گر نہ بوسۂ لبِ لعل یار آساں نیست

۳ - هر کہ را جامہ ز عشقے چاک شد
روز حرص و عیب کلّی پاک شد

The Mawlānā, too, says in this connection :—

> " If thou seekest mercy, show mercy to the tearful !
> Thou wishest mercy to be shown to thee, deal with the weaker ones mercifully ! "[1]

From the average Muslim's behaviour it is not to be supposed that mercy has not been able to obtain a place in the doctrine of Islām. Firdosi forbids even the harming of an ant :—

> " Hurt not the ant that is a carrier of grain :
> For it has life, and sweet life is dear to all ! "[2]

Indeed, no distinction has been made in Islām between the souls of men and animals on the ground of natural attributes ; their difference is to be understood as bearing reference only to the manifestation of the attributes There is the tradition of a woman who drew out water from a well for a thirsty cat : from this act the burden of her sins was lightened.

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۱ - رحم خواهي رحم کن بر اشکبار
رحم خواهي بر ضعیفان رحم آر
۲ - میازار مورے که دانه کش است
که جاں دارد و جانِ شیریں خوش است

Another woman is stated to have tied up a cat and to have starved it to death that way. This is described as a great sin.

Abu-Alali Mayari was a great poet and philosopher ; he completely abstained from flesh. The fact is that the worst practices have to be given up first of all on the Path of Renunciation, and amongst them hurting and slaughtering or devouring a living being is the most cruel of all.

> " The soul flies upwards to the Heaven :
> The craving for water and earth takes it to
> the lowest hell ! "[1]

Gambling, drinking, hunting, lying, stealing and prostitution have also to be given up at once. Renunciation is practised for the purification of the heart ; where such evil habits as the devouring of the flesh of living beings, prostitution and the like are to be found, there can be no purity or spiritual merit there. There only black paint is being put on the heart to tickle the palate or for some other form of sensuality. If thou art a slave to thine tongue, how shalt thou become the master of thine real House?

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۱ - روح مے پرد سوئے چرخ بریں
سوئے آب و گل شدے در اسفلین

Rid of his worst habits, the seeker after the Reality then turns to his other-worldly desires, and eliminates them, one by one, from his heart. As a man searches out and ejects the thieves from his house, with the aid of a lamp, in the same way the Dervish removes all the worldly desires from his heart, one by one, with the Light of Knowledge !

A story is told of Luqman who was once told by a King to ask some favour from him :—

> " Said the King in the course of conversation :
> ' Ask for something that I may grant thee ! ' "[1]

Their subsequent talk on the subject is given in the Masnavi in the following words :—

> " He replied : ' O King ! art thou not ashamed
> That thou speakest thus to me who am richer than thyself ?[2]
>
> " ' I possess two slaves, and they are both humble :
> But they are both rulers and lords over thee ! '[3]

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۱ - گفت شاهے شیخ را اندر سخن
چیزے از بخش ز من درخواست کن

۲ - گفت اے شاہ شرم نائید مر ترا
کہ چنیں گوئي مرا زین بر ترآ

۳ - من دو بندہ دارم و ایشاں حقیر
واں دو بر تو حاکمانند و امیر

"'Who are they?' enquired the King: 'this is disgraceful!'
The reply was: 'One is anger and the other sensuality!' "[1]

The men and women of the world are slaves of these two—anger and sensuality—but the saint keeps them in subjection. Even when the worldly-minded men turn to Religion, they do so, indeed, only when they seek some of the pleasures the world affords, otherwise they lead a purely sensual life, like a dog's. The Dervish calls them '*sag-i-duniā*' (dog of the world) for this very reason, as is well illustrated by the following anecdote of a Dervish and a King. It is said that a King one day went to pay a visit to a Dervish, but when he got to the door of the latter's room he found his further progress stopped by a dog On this the King loudly protested : " No sentinel is needed at a Dervish's door! "[2] The answer immediately came : " Aye ! one is needed to keep out the dog of the world! "[3]

The Dervish keeps nothing with him ; he will

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۱ – گفت شه آں دو چه اند اس ذلت است
گفت آں یك خشم و دیگر شهوت است
۲ – درِ درویش را دربان نباشد –
۳ – بباَید تا سگِ دُنیا نه آید –

never touch the worldly wealth or pelf. He knows that

> "Blessed is he who does, for the love of the feeling of Ecstasy,
> Throw away his home and wealth and dominion!"[1]

He even discards his clothes, and becomes naked. Salvation is obtained only by those who have attained to the freedom of nudity. Those who are encumbered with a single desire are far from it. That one desire alone will not allow spiritual freedom to be realised; for 'parts always have the nature of the whole!'[2] For this very reason, the true Dervishes do not wear even a *langoti* (to hide their nudity); they go about completely naked, like Abul Qasim Jeelani.*

The Mawlānā Rum, too, has said :—

> "The Joy-intoxicated one said: 'Cease, O Critic! Go
> How could you ever prevail against the nude one?"[3]

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۱ - وہ مبارک ھے جو بہر عشق حال
سب لٹا دیتا ھے گھر اور ملک و مال

۲ - طبع کل دارد همیشه جزو را

۳ - گفت مست اے محتسب بگزار او
از برهنه کے تواں بردن گرو

* The higher Muslim saints, known as Abdāls, generally went completely naked, and were credited, by popular belief, with the faculty of being able to dispense altogether with food.—Tr.

"The eye of the clothed ones is ever
seeking the washerman:
Those rid of robes have Light Divine for
their decoration![1]
"Either leave the naked ones alone, and go
thine way,
Or become free and robeless like them!"[2]

The truth is that the perfection of Renunciation is not possible without nudity. But the advice to those who are still far removed from Asceticism is to reduce the burden of clothes.

"If thou canst not become naked completely,
Reduce the burden of garments, to follow
the middle course!"[3]

All the time of the naked Saint is spent in the contemplation of his own Spiritual Self :—

"The heart longs-for the leisure, when, day
and night,
One may sit absorbed in the contemplation
of the Loved One![4]

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۱ - جامه پوشاں را نظر بر گاذر ست
جامه عریاں را تجلّي زیوراست
۲ - یا ز عریاناں بیك سو باز رو
با چوں ایشاں فارغ و بے جامه شو
۳ - و رنمي تاني كه كل عریان شوی
جامه كم كن تا ره اوسط روي
۴ - دل چاهتاهے پهروهی فرصت كه رات دن
بیٹھے رهیں تصور جاناں كئے هوئے

He now regards his own life (Soul) as the 'Loved One.' The unreal, perishable, fleshly loved ones have already taken their departure from his heart long ago. He has now only two things left to do : to pick up and destroy his remaining evil tendencies, or to enjoy the smell of the life-giving fragrance-laden breezes from the Garden of the true Beloved, that is to say, to listen to the singing of the sweet songster of his own Soul! It has even been said :

> "Thou holdest converse with me
> When no stranger is present!"[1]

At last when the evil influence of matter is removed from the soul, its hidden knowledge at once manifests itself, and the seeker becomes rewarded with the illumination of Omniscience. But the body still remains with him yet awhile. Finally, when the force on which depends the duration of the perishable 'life' (body) is exhausted, the soul obtains final freedom from the clutches of matter, and becomes established in its Divinity. It is never again separated from Perfection at any time ! It is with reference to this state that it has been said in the Hadis that the

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۱ - تو میرے ساتھہ ہوتا ہے گویا
جب کوئي دوسرا نہیں ہوتا

worshipper of the Truth does not suffer death ; he is translated direct from the perishable world to the Imperishable One !

The seeker in the earlier stages of the Path is called *sālik*. The *sālik* is he who has come to know the real nature of his soul ; but who is as yet too weak for 'works,' that is to say, for putting the matter of his faith into practice. In the Masnavi, too, it has been said :

> " At first there is thought (mental enlightenment); works come in the end,—
> That special thought (faith) that is an attribute of eternity! "[1]

But it must be understood that everybody cannot obtain an insight into Gnosis. It can be acquired only by him whose heart is purged of prejudice and obstinate bias for untruth, and whose passions have become enfeebled to a certain extent. This is why the Gnostics have maintained :

> " That (Truth) could be seen by a pure Eye, like the New Moon;
> Every eye is not the abode of that one of moon-like loveliness! "[2]

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۱ - اولاً فکر آخر آمد در عمل
خاص فکرے کو بود وصف ازل

۲ - آں را بہ چشم پاک تواں دید چوں ہلال
ہر چشم جلوہ گاہے آں ماہ پارہ نیست

Once **Right Faith** is acquired it will itself cut out, from within, the root of the obstructive passions and evil traits ; and after a time the mind shall have become eager enough to seek how to destroy the remaining forms of demerit from its disposition. The seeker will now begin to act on the saying that

> " Whosoever has his heart crushed with adversity,
> Is a man (no doubt), but is less in dignity than trees! "[1]

This only means that he will now seek the life of bitterness and suffering, instead of comfort and ease, to be able to free himself from the material taint. In this way, he will ever progress onwards, destroying his base and vulgar tendencies, and giving place to virtuous aspirations in his heart, in their stead. Should death occur before the attainment of perfection in Right Conduct, he will go to Heaven ; on the perfection of Asceticism, Salvation itself will be attained. If the *sālik* is able to find a Proper Guide, there is nothing like it, since many a hard problem is readily solved with his aid. But in this

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۱ - گردش سے روزگار کی مرجائے جس کا دل
انسان ہوکے کم ہے درختوں سے شان میں

age the finding of a Proper Guide is out of the question when it is not easy even to find someone who knows the Way. However, those who have attained to Gnostic insight consider that

> "There is no difficulty that cannot be made easy:
> Man should not be disheartened (thereby)![1]
>
> "The nail (lancet) of the thorn will come of itself, to let out the festering matter:
> Let there first form a blister in the feet of Eagerness!"[2]

It happens often that when faced with difficulty the mind instinctively discovers by itself what one ought to do under the circumstances, or a hint is found in a book or casual conversation and the like, which suffices to meet the occasion.

Every householder, too, should fight against the following five sins :—

(1) killing and injuring,

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۱ - مشکلے نیست کہ آساں نہ شود
مرد باثید کہ ہراساں نہ شود

۲ - ناخنِ خار آکے خود عقدہ ترا کردیگا وا
پہلے پاتے شوق میں پیدا کوئی چھالا تو ہو

(2) falsehood,

(3 theft,

(4) adultery (sexual intemperance), and

(5) an abundance of worldly goods.

In addition, he should employ himself in the investigation of Truth. He should spend his time in charity, practising self-denial and devotion. Contemplation and meditation should be practised as far as possible. The Saint spends his whole time in practising them ; but the householder cannot afford to become exclusively engaged in their cultivation. He is obliged to attend to his worldly needs. He has also to earn his livelihood. Nevertheless, he always has the aspiration in his mind to become a Guide himself one day, by following in the footsteps of the true Guides.

If Right Faith has been acquired in the beginning of life, and is unwavering, he will surely give up ' home ' (to become a Saint) towards the latter part of life. If this does not happen, faith must be deemed to be grounded on a shaky foundation.

Saintliness and mendicancy are two different things. The *Fakir* (Saint) is a King; but the mendicant is only a beggar ! He alone is qualified to become a Saint who is prepared to work

according to the following significancy of the letters composing the word فقیر (*Fakir*):

> from ف (*fa*), فاقہ (*fāqā* = fasting),
> from ق (*q*), قناعت (*qanaa't* = contentment),
> from ی (*i*), یاد الہی (*yād-i-Ilāhi* = contemplation of Divinity), and
> from ر (*re*), ریاضت (*riyazat* = asceticism)!

He who is afraid of death is miles away from Sainthood. The true *Fakir* marches out, bearing the banner of *Jehād* against the entirety of his longings and passions. If any one offer him pure and unobjectionable food he may partake of it, but otherwise he will not befoul his high ideal or the rules of conduct, from fear of starvation He now fully preserves himself from the five great sins, killing, lying and the rest, and engages himself in burnishing his inside by polishing up his heart, keeping it pure and sweet, to fill it with the Grace of Divinity, instead of worldly desires, till the day when, by donning the robe of Illumination and Omniscience, he becomes Light Eternal! This, naturally, is the End in view.

In connection with Asceticism it is necessary for the obtainment of release from the physical body that two forces should be employed for the

purpose, namely, Renunciation and Contemplation. Renunciation is requisite and necessary to check the inflow of matter into the soul. Observe that if a betel-leaf be placed in the mouth, but attention be absorbed elsewhere the taste of the leaf remains unnoticed, but it is known fully when the attention is directed to it. Now, the leaf is within the mouth in both the cases, and its juice is also trickling over the tongue and dropping into the stomach through the gullet: the difference only is this that in one condition the attention is attending to it, but not in the other. From this we can understand that a kind of excitation of relish is able to reach the soul in the form of subtle particles of matter from the betel-leaf, through attention. But when the attention is not directed to it (the leaf), those subtle particles do not reach the soul. This also follows from the experiment that matter is not able by itself to affect the soul, since even the betel-leaf held within the mouth fails to notify the soul of its presence and nearness. When the soul extracts and attracts to itself the subtle material of relish particles then alone are they able to reach the soul, otherwise not. Now attention signifies interest ; we attend to what interests us, that is to say, what we desire to possess.

Thus, desires are the real causes of the soul's undoing. If it be completely rid of desires matter will have no power to affect it adversely. This is why, in the Science of Divinity, Salvation signifies release from the imprisonment of the body, that is to say, matter.

The soul is thrown into a state of uneasiness and agitation in consequence of a desire. When the desires are subdued, the uneasiness and agitations subside, but on their complete eradication, the soul attains to tranquillity and rest.

The real object of Asceticism is to destroy the desire-born restlessness and agitations of the soul If the desires are not rooted out, what purpose can be served by the mere enduring of hunger and thirst, or by the assumption of postures and the fixing of the 'eyes'? The postures, indeed, have all been laid down by Perfect Saints : howsoever the Perfect Man may stand, that is the proper posture, howsoever He may sit, that is the Seat ! The 'eyes,' too, become properly fixed when they are withdrawn from the outside and turned inwards. The real thing, then, is the renunciation of desires

If renunciation be found irksome and unattractive, resort must be had to the following three remedies :

(1) study (of the Science of Divinity),
(2) the company of Saints and Ascetics, and
(3) meditation on the transitoriness of the world and on its mock tinsel show.

Posture, the fixation of the sight (eyès), the telling of beads—all aim at the withdrawal of attention from the world outside. The *sālik* has to enlist them into service in the beginning ; but the real thing is the renunciation of desires. The soul will attain to peace in proportion to the subdual of its agitations, and finally Eternal Happiness, too, will be obtained from the Fountain of Life in its own Self ! When once the soul's uneasiness and agitations are completely removed, they cannot be contracted again. For this reason the Happiness appertaining to Salvation is termed Eternal Joy.

Should Asceticism become disturbed or the resolutions violated, one should not be distressed. Repentance should be immediately made and the vows re-affirmed afresh. One should not imagine that someone else, whether a god or a prophet or a saint, is affected by one's sins, so that it will be necessary to obtain forgiveness from him first of all One's own heart is affected by one's sins, and it is the heart that becomes narrow

and dark by evil, and defiles the Light of the Spirit within For this reason sin is eradicable as long as there remains the possibility of repentance for the sinner ; otherwise not. Accordingly, a delighted Gnostic maintains :—

> "There is no room for disappointment amongst the rules of mine Court:
> If repentance has been violated a hundred times (never mind!) once again refrain from sinning!"[1]

On the contrary, if repentance is meant only to be broken, that will be wickedness. Mark the difference between the drunkard and the *Dervish.* The drunkard urges : "(Never say no :) if a hundred times repentance is made, break it a hundred times !"[2] But the Saint's exhortation is "If thou hast violated thine repentance a hundred times, once again try to give up sinning !"[3] But this does not mean that sins should be committed in the belief that repentance will

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۱ - آئینِ درگہِ' درگہ نا امیدی نیست
صد بار اگر توبہ شکستی باز آ

۲ - سو بار توبہ کیجئے سو بار توڑئے

۳ - صد بار اگر توبہ شکستی باز آ

put them right later on. The Mawlānā Rum has said :—

" Aye! Commit no offence, or sin, on the strength of this belief,
That I shall repent later on and be saved ![1]

" Repentance requires ' fire ' and ' water ' to be effective;
Lightning and clouds are essential for penance ![2]

" Heat and water are necessary for fruit:
In this way, clouds and lightning are the essentials ![3]

" Until there be the Lightning of the Heart, and the ' water ' from the two eyes,
How can be extinguished the fire of fear and anger ?[4]

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۱ - هین! به پشتی آں مکن جرم وگناه
که کنم توبه در آیم در پناه

۲ - مے بباید تاب و آبے توبه را
شرط شد برق و سحابے توبه را

۳ - آتش و آبے بباید میوه را
واجب آمد ابر و برق ایں شیوه را

۴ - تا نباشد برق دل آبِ دو چشم
کے نشیند آتشِ تهدید و خشم

"Unless the clouds shed the rain of tears,
Unless there be the smile of the Lightning,
my son![1]

"How can there grow the verdure of the
delight of Union?
How can bubble up the Springs of delightful
Water?"[2]

Thus, repentance will be effective only when the Spring of the Eyes sheds the tears of regret, from the clouds of a sorrowful Heart, not otherwise.

The more there is delay in the renunciation of desires and repentance, the stronger will grow the root of evil tendencies.

It is true that the Soul's Divinity is its own (natural) attribute, and, therefore, however base or vile a man may be he need not despair of the End; but the greater the amount of soot on the mirror of the Heart, the greater will be the trouble in removing it. And in some cases the understanding may even come to regard the soot

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۱ - تا نباشد گریهٔ ابر از مطر
تا نباشد خندهٔ برق اے پسر
۲ - کے بروئید سبزهٔ ذوقِ وصال
کے بجوشد چشمها ز آب زلال

itself as the gleam of illumination, when no remedy will be left.

For this reason the Saintly Knowers of the Truth have warned men not to delay on any account. The Seeker after the Reality should give up all other engagements and busy himself in the search for Salvation :—

> "Thou, who sayest 'to-morrow', shouldst know this:
> That every day that passes of time,[1]
> "That Tree of Evil waxes strong,
> (But) the feller of it ages and grows feeble![2]
> "The Root of Evil becomes vigorous and grows;
> The Uprooter of Evil is debilitated and decreasing![3]
> "The Root of Evil is every day and moment fresh and green:
> The Uprooter of Evil is daily growing more and more sorrowful and 'dry'![4]

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۱ - تو که میگوئي که فردا این بدان
که بهر روزے که مي آيد زماں
۲ - آں درخت بد جواں تر میشود
وین کننده پیر و مضطر میشود
۳ - خاربن در قوّت و برخاستن
خارکن در سستي و در کاستن
۴ - خار بن هر روز و هر دم سبز تر
خارکن هر روز زار و خشك تر

"That grows more youthful, thou becomest advanced more and more towards decay!
Be quick! forsake not thine business![1]

"Know, that the Root of Evil is every one of thine evil traits:
Often hast thou been wounded in thine feet (by them)![2]

"Often hast thou been brought to shame for thine evil doings,
When thou hast regretted thine evil deeds!"[3]

The changing nature cannot be stopped by anyone; Time is flying rapidly past; act with wisdom: it is not the hour to delay:—

"When the year is ended, it is no time for cultivation;
There will be nothing left then except disgrace and evil work![4]

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۱ - او جوان تر میشود و تو پیرتر
زود باش و روزگار خود مبر
۲ - خار بن دان هر یکے خوے بدت
بارها در پائے خار آخر زدت
۳ - بارها از فعل بد نادم شدي
بر سرِ راهِ ندامت آمدي
۴ - سال بیگه گشت وقت کشت نه
جز سیه روئي و فعل زشت نه

"Worms have begun to gnaw at the root of
the body,
It should be pulled out by the root, and
thrown on fire![1]

"Aye! Aye! O Wayfarer, thou hast gone astray:
The Sun of thine life has begun to sink
into the Well![2]

"These two short days that are left thee now
Utilize them for clearing the path of Life![3]

"Sow the little seed that is still left to thee,
So that thou mayest see it blossom and bear
fruit!"[4]

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۱ - کرم در بیخ درخت تن فتاد
بائدش بر کند و بر آتش نهاد

۲ - هیں او هیں!! اے راه رو بیگاه شد
آفتابے عمر سوئے چاه شد

۳ - ایں دو روزت را که روزت هست زود
پیر افشاني بکن از راه جود

۴ - ایں قدر تخمیکه ماندستت بکار
تا در آخر بیني او را برگ و بار

The Mawlānā Rum has drawn the picture of the worldly-minded person's life in the following couplets :—

> " At times the wish for pleasure, at times the
> thought of the shop !
> At times the search for knowledge, and at
> times the thought of the family ![1]
>
> " At times the ideas of professions and trades,
> At times the thought of trading and rulership ![2]
>
> " At times torn with anxiety about money
> and the son and the wife :
> At times the leisure of idleness and laughter
> and fun ![3]
>
> " At times the care of instruments and of the
> household goods :
> At times the thought of the wardrobe and
> of the carpet stretcher ![4]

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۱ - گه خيال فرح و گاهے دوکان
گه خيال علم و گاهے خان و مان
۲ - گه خيال مكسب و سوداگري
گه خيال تاجري و داوري
۳ - گه خيال نقره و فرزند و زن
گه خيال بوالفضول و بوالحزن
۴ - گه خيال كاله و گاهے قماش
گه خيال سفرش و گاهے فراش

"At times the thought of the grinding mill,
of the garden and of the forest;
At times that of clouds, and dust and wind![1]
"At times the desire to fight and the fiery
ambitions:
At times the thoughts of fame and shame
(honour)!"[2]

The exhortation, of course, is :

"Enough! Put off these thought-agitations
from thine head!
Stop! Sweep away these changing emotions
from thine heart![3]

"Recite *lāhaul*,* when disturbed (by them),
Not only from the tongue, but also from the
Heart (literally, the eye) of Life itself!"[4]

We must now turn to Contemplation. In the beginning much help is had from recitation,

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۱ - گه خیال آسیا ، باغ و راغ
گه خیال میغ ، ماغ و لیغ و لاغ

۲ - گه خیالِ آتشی و جنگها
گه خیالِ نامها و ننگها

۳ - هین! برون کن ازسرایں تخئیلها
هین! بروب از دل چنیں تبدیلها

۴ - هاں ، بگو لاحولها اندر زماں
ار زباں تنها نه بل از عین جاں

* *Lāhaul* (لاحول) is the formula which the pious Muhammadans recite to exorcise evil spirits.

meditation and adoration in contemplation. Recitation means the repeating of the names of Divinity, which are expressive of the attributes of the Soul. The object is to lead the mind to think of these attributes. Because all the true names of Divinity are really only the attributes of the Soul, the pondering over them is conducive to the acquisition of the knowledge of the Truth. This, too, is the goal in view in adoration ; for adoration also is not of another but of one's own Self. But while knowledge and belief, that is to say, faith, are weak, the *sālik* offers adoration to those Divine Souls that have gone on the Path before him and have reached the Goal, that is to say, to Those who have attained the status of Godhood. This will engender confidence and strengthen faith ; for when it is realised that certain specified Personages who were all lowly men, like ourselves, have become Gods, there remains no room for doubt in the natural attributes of the soul. This is tantamount to the strengthening of faith.

We have already observed that when the *sālik* (novitiate) obtains a certain amount of mastery over his heart (desiring nature), he himself then longs for the practising of the renunciation of sensual desires. When the desires are

still further subdued, he becomes qualified to practise *dhyāna* (self-contemplation). Self-contemplation is accomplished in three ways, with the aid of the mind, speech and the body.

(1) In Self-contemplation with the aid of the mind, the Image of God is kept steadily visualized before the mind. The Image of the Perfect Man is, in reality, the Image of God ! The Image of the Blessed Face, that is an expression of Eternal Happiness, is kept steadily visualized in the mind's eye. This Image is itself the expression of Freedom, Joy and Immortality ; and it makes others like Itself. The *sālik* fixes his thought on It, and himself becomes like It

(2) With reference to Self-contemplation with the aid of speech, words are employed to sing the praises of one's own Soul, and its Divinity is affirmed again and again.

(3) With the aid of the body, Self-contemplation takes the form of the effort to feel the being of the Soul by fixing the attention on a bodily centre, e.g., the eyes, the tip of the nose, the navel or the heart.

In the beginning the three methods of Self-contemplation are changeful (unsteady) . but in the end the third type becomes fixed ; and when the Soul is completely rid of the association with

the body of flesh and with matter, it is then left like a pure Light. The form it bore in the bodily mould becomes its fixed form ; but, owing to Divine Sublimity and the Perfection of the Spiritual Nature, it now shines like the Sun, and, being free from the swayings of loves and hatreds, is exceedingly tranquil and expressive of Supreme Joy Fury, anger, deceit, are altogether absent from it ; and it always remains in one (this very) condition This is what is termed Salvation. The Perfect Soul has neither any kind of desires nor the agitating of desires in it, nor can it fall into the net of desires again.

The glorious Knowers of the Truth maintain that if any one will give up, with his whole heart, the love of the world, he will not remain long ignorant of true Happiness, for it has been said —

> " No need to insist on a day or two's renunciation,
> Whosoever will give up the world for a moment (literally, for a ghari which is equal to 24 minutes), he will obtain Bliss! "[1]

From this it can be estimated what great

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1 - ایک دو دن کیا یہ دنیا جس گھڑي
جسنے چھوڑي اُسکو راحت ملگئي

happiness must be enjoyed by them who have obtained release both from the world and the physical body. This is the reason why Dervishes cheerfully endure the hardships consequent on renunciation and asceticism, since the fruit of this little suffering is immeasurable joy, immortal life, and the perfection of Knowledge !

Some half-enlightened men think that one should try to hold the image of ordinary *peers* (Dervishes) also in the mind, in contemplation. These men take the visualization of the *peer's* image to be a visit from the *peer* himself. This is quite wrong. Al Ghazali has shown that not even the founder of a faith, let alone an ordinary *peer*, can enter one's heart, in reality. Of course, one may imagine whatever one likes ; but no significance can be attached to the appearing of an image in one's mind, in contemplation. It is possible to invoke anyone's form in thought that way In dreams we see even a whole world, which is the work of the image-making faculty of the mind. Mad men, too, perceive many kinds of delusions which appear quite real to them ; but there is never any substance behind their imagery.

He who aspires after Salvation should, therefore, keep away from this sort of (mental)

jugglery, and should not suffer himself to forget the real Ideal through delusion. Undoubtedly, the form that is suitable for contemplation is the Image of the Perfect Man. This Image is the expression of Happiness and Divinity ; it is the *nucleus* of confidence and unruffled tranquillity; it is free from passion, sorrow, love and hate ; it is not encumbered with caprice and whimsicality. By its sight the eyes are gratified ; the heart is rested ; faint-heartedness is changed into the strength of faith ; the mind is filled with joyous exhilaration from the Spiritual nature ; the longing for purity and stainlessness becomes intensified ; and the roots of desire are undermined ! It is the form which our own souls will have to assume one day in the end. This form, then, is worthy of contemplation. It is the love of this Divine Form which is dear to the heart of the *Rinds*; they are ' drunk ' with its ' intoxication ! '

> **" Be not thou, O heart ! proud of thine intoxication :**
> **Iesā (Jesus, the Christ) is intoxicated with Truth, the Ass with the (brew of) malt !**[1]

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۱ - تو بهر مستی دلا غرّه مشو
هست عیسی مست حق، خر مست جو

" Obtain thine drink from those Bottles
Whose exhilaration is not derived from
narrow casks ![1]
" Because the two kinds of the objects of love
are like casks of wine,
The one filled with dregs and the other
with pearl-like purity ![2]
" Select with care, O Connoisseur !
So that thou mayest obtain the wine that
is free from noxious admixture ! "[3]

The Wine of Gnosis is the wine through which the Ray of Supreme Intelligence is made to shine in the Heart. From it the heart becomes bright and rustless, like a mirror :—

" The moon is a material body ; material,
too, is the direction of its rising (in the sky) !
Life is the Life of Life ; the East where it
can shine is in the Heart ! "[4]

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۱ - ابں چنیں مے را بخور زیں خنبها
مستیش نبود ز کوته دنبها
۲ - زانکه هر معشوق چوں خنبیست پر
آں یکے دُرد و دِگر صافی چو دُر
۳ - مے شناسا هیں بچش باحتیاط
تا مئے یابی منزّه ز اختلاط
۴ - مه جماد است و بود شرقش جماد
جان جانِ جاں بود شرقش فواد

It should be remembered that

> " Inasmuch as the dignity of the body is
> from the soul,
> That of the soul is from the reflection of
> the glory of the ' Beloved ' [*i.e.*, Light
> Divine] !'[1]
>
> " If the soul could have life without the
> Light Divine,
> None would have called the infidels dead ! "[2]

But it is not an easy thing to effect the purification of the heart ; it is deeply tarnished with the soot of desires , its cleansing is a serious matter ! The bitter cup of suffering has to be quaffed, again and again. One must not be impatient for this reason, since

> " Whosoever lost patience in affliction—
> No one with shortcomings was admitted
> into this Court ! "[3]

First of all, one should obtain birth in the World of Faith. When this second birth is ob-

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۱ - همچنانکه قدرتن از جان بود
قدر جاں از پرتوئے جاناں بود

۲ - گر بدے جان زنده بے پرتو کنوں
هیچ گفتے کافراں را میّتوں

۳ - هر که او اندر بلا صابر نشد
مقبل ایں درگه قاصر نه شد

tained, all difficulties are rendered easy. It is said in the Masnavi :

> " Man is bound, at first, to slumber and food;
> In reality, he is superior to the angels ![1]
>
> " When the son of man is born a second time,
> He places his foot on the head of ailments ! "[2]

Verily, both the poison and its antidote are present in the constitution of man. The ignorant are always imbibing the poison alone : but the antidote is ever accessible to them, and is nearer at hand than the poison, since Godhood is the very nature of the Soul itself.

> " The antidote tells thee : ' Seek refuge in me,
> For compared with the poison I am nearer
> to thee ! ' "[3]

The poison of desires appears to be attractive to sight and sweet to taste at first ; but in its effect it has the opposite nature. On the other

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۱ - مرد اوّل بستهٔ خواب و خور است
آخر الاَمر از ملایك بر تر است
۲ - چون دوم بار آدمي زاده بزاد
پائے خود بر فرق علتها نهاد
۳ - گویدت تریاق از خود چو سپر
که ز زهرم من ترا نزدیك تر

hand, the antidote is not easily obtained, and is bitter to taste in the beginning! However,

> "When thou shalt bleed from thine heart,
> through bitterness (suffering),
> Then shalt thou escape out of all
> bitternesses!"[1]

In short, he alone is deserving of the Life of Immortality who completely destroys his apparent life, none else! In the Masnavi it has been said:

> "In this way, the seekers after the Court
> of God (fare),
> When God arrives, the seeker is non-est![2]
>
> "Though that Union is Eternity in Eternity,
> In the beginning, life has to pass through
> death![3]
>
> "The shadow which seeketh the light—
> It is wiped out when Light manifests itself!"[4]

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۱ - تو ز تلخی چونکه دل پر خوں شوی
پس ز تلخیها همه بیروں شوی

۲ - همچنیں جویائے درگاه خدا
چوں خدا آید شود جوینده لا

۳ - گر چه آں وصلت بقا اندر بقاست
لیک از اول بقا اندر فناست

۴ - سایه هائے که بود جویائے نور
نیست گردد چوں کند نورش ظهور

Because

> " A shadow thou art, and loveth thou the Sun!
> When the Sun shall appear the shadow
> shall speedily vanish ! "[1]

The apparent (physical) and the spiritual natures are opposed to each other ; the glory of the one is the cause of decay of the other. For this reason the seekers after the life of Immortality have to pull out the root of the physical life. The ordinary man does not even suspect the presence of this spiritual Godhood of his own. He who is destined to attain it, has his heart illuminated by the Light of Truth (Faith), and by the power of the Wine of Love demolishes the fortress of the *nafs* later on !

> " When there is an increase in the Wine of
> Merit,
> The strength of the liquor demolishes the
> Decanter ! "[2]

In short, Life, that is, the Soul itself, performs the greatest miracle, which is

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۱ - سایهٔ و عاشقي بر آفتاب
شمس آید سایه گردد لا شتاب

۲ - چوں بیفزائید مئے توفیق را
قوت مے بشکند ابریق را

"The soul of all the miracles is this (soul) itself
That grants to the dead Life Eternal!"[1]

It should be noted that on the Path of Salvation there is no difference between man and woman. All souls are alike in respect of their natural attributes; there is difference only in regard to the individual wills. Women are more sentimental, their dispositions obstruct their progress to a certain extent on the Path of Salvation. For this reason it is recorded in the Masnavi:

"The superiority of men over women,
O lover of jewelled Beauty!
Is on this ground that men are more far-sighted!"[2]

The woman cannot adopt the garb of nudity; man can. But it is not to be inferred from this that a woman can never obtain Salvation. What is meant is only this that Salvation cannot be attained from the female form. Women can reincarnate as men, and then obtain Salvation!

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۱ - جان جملہ معجزات ایں است خود
که ببخشد مرده را جانِ ابد

۲ - فضلِ مرداں بر زناں حالے پرست
زاں بود که مرد پایاں بیں تر است

CHAPTER X

CREATOR

The Dervishes have never acknowledged another than their own Soul as a Maker or Creator ; they have on the contrary always said that the *Zāhid* (whose faith implies a belief in the existence of a creator) had drifted away from the Truth ! They have ever maintained that

> " The difference between the *Zāhid*, who has lost his way, and me, the *Rind*, is only this:
> He says, *Allāh-hū* (there is God); I say, *Allāh-hūn* (I am God)! "[1]

In reality, the Dervishes not only denied the existence of the Creator of popular theology, but even declared themselves to be the creator of such a creator :

> " Let me assume that a creator created the world;
> (But) I am that Creator from whose creative fiat the Creator himself was created! "[2]

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۱ - زاهد گم گشته کا مجھه رند سے اتنا هے فرق
وہ کہے اللّه هو میں کہوں اللّه هوں

۲ - میں نے مانا دهر کو حق نے کیا پیدا ولے
میں وہ خالق هوں میرے کُن سے خدا پیدا هوا

Another genial soul puts it :—

"I existed when Adam was not;
I prostrated myself before the Creator (at a time)
When the being and attributes of that Creator had no existence!"[1]

The purport of these is quite clear ; only the seeing eye is needed to perceive it. So long as the soul is not separated from the defilements of the body, it does not become God, notwithstanding that it is by nature endowed with the divine qualifications in its own substance As one of the greatest philosophers of his time, Farid-ul-din Attar, says :

"So long as thou art in existence a God is asleep;
When thou shalt cease to be, he shall wake up!"[2]

When the soul is freed from the polluting contact of the body, it becomes God ; for it is one already in its own nature, its Godhood being suppressed by the material impurities. When

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۱ - من آں وقت بودم که آدم نبود
من آنوقت کردم خدا را سجود - که ذات و صفات خدا هم نبود

۲ - تا تو هستي خدائے در خواب است
تو نمائي چوں او شود بیدار

the crippling cause is removed, Perfection is attained! It is for this reason that the Perfect Man does not hesitate to declare himself the creator of God. He knows that his God's manifestation has been brought about by his own effort, and, therefore, he himself is the creator of God!

If we ponder over the matter, we shall learn that creation is not one of the Divine attributes, since freedom and engagement (undertaking) are two different things. Where freedom, that is to say, the feeling of freedom, exists, there is no room there for work and occupation; and where there is occupation, how can there be the tranquillity of rest and liberation?

Moreover, the Soul is acknowledged to be a God itself; how, then, can it be possible that one soul may be a creator and all the rest created beings? Amongst objects of the same kind whatever is the condition of one, must necessarily be that of all others, in regard to their natural attributes.

Even assuming that a creator made the world, he will be found to be the bitterest enemy of the soul instead of a kind friend and beneficent protector. For the Soul is itself a God; it is only because of its imprisonment in the body that

it is deprived of its Godhood, which it attains immediately on being emancipated from the bodily prison! Thus, he who put him in the bodily prison cannot be his friend, but the very worst enemy! The Mawlānā Rum says, with reference to this:

> "The debasement of Souls is from the bodies;
> The honour of the bodies is from the Souls!"[1]

It is not even to be supposed that the Soul can obtain any benefit from an external creator; for whatever thing any one outside ourselves can give can only reach us through the five senses, and can, therefore, but further excite our desires, since we have to renounce all worldly joys, whether they appertain to this world or to Paradise. Thus, no external god can give us anything really worth taking, from the outside; he will, rather, be keeping us back from our natural Divine developments through the seducements of his temptations!

And it is not to be supposed that a God can have the power to cause harm to Souls, or to

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١ - ذلّةِ الأرواحُ مِنْ أشباحِها
عِزّةُ الاشباحُ مِنْ أرواحِها

cast them into hell. Godhood signifies the Perfection of the Spiritual Nature, not the power of hurting and frightfulness ! In Divinity are included virtues like renunciation, mercy, repose, but not ferocious fierceness, anger and the like ! This is why Sheik Sa'di has said :

> " Ten Dervishes sleep under one blanket;
> An empire is too small for two Kings! "[1]

Besides this it is possible to lay hold on and bind the Soul, and to persecute it in other ways, only so long as it is encumbered with the physical body. Once rid of this encumbrance, it cannot be seen or touched or harmed ! It is also to be noted that when the Soul is set free from the imprisonment of matter, it enjoys such exceeding abundant inherent happiness that it will not be affected adversely if some one could even lay hold on it and cast it into hell !

It is a popular mistake that creation has come to be included among the attributes of Divinity ; the Gnostics have never held this view. The truth is that the allegorical style had come into vogue to a great extent at one time in the past. Individual desires were then personified

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۱ - ده درویشاں در گلیمے بخسپند
و دو شاهاں در اقلیمے نگنجند

as the devil, and the Soul itself as God. Now because every Soul is the maker of its own disposition, and because the organizing forces of the body, which are concerned in the making of the physical limbs, are also the powers of the Soul itself ; therefore, the title of creator also came to be deemed appropriate to it. When the true reading of allegories was lost, the generality of men posited a punishing and rewarding creator and god in existence. At one time in the past the power of the unenlightened men had acquired so much force that it became impossible to open the mouth before them. For this reason, the Dervishes and the Gnostic Philosophers adopted the method of secret instruction, which they explained to reliable and tried individuals. Today, by a happy destiny, we are again living at a time when it is no longer necessary to resort to mystic instruction. If this opportunity is not availed of, it may be feared that the remaining Gnostic Wisdom will be lost. This is why the hidden truth is now explained. Those who have learnt (read) the explanation of these mystic metaphors and parables know what subtle conceptions have been employed. The test of excellence was that the composition should deceive the hearer. The greater the power to deceive, the greater was

regarded the merit (of the mental creation). The Gulshan-i Raz, the Masnavi of the Mawlānā Rum and other similar works reveal the hidden mysteries by way of hints. Very few people dared to speak openly of these secrets in the ages gone by. Nevertheless, it was also necessary to endeavour to impart enlightenment (to men). The Mawlānā Rum puts it thus :—

> " How long wilt thou remain attached to the decorations of the pot?
> Pass beyond the decorations, and seek the Water ![1]
>
> " Say, how long wilt thou be devoted to the outward appearance?
> Demand the meaning; do thou seek the purport (Reality) ![2]
>
> " Thou hast seen the outward form, and art ignorant of the reality:
> Thou shouldst obtain the pearl from the oyster, if thou art wise ![3]

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۱ - چند باشي عشق با نقشِ سبو
بگذر از نقشِ سبو و آب جو

۲ - چند باشي عاشقِ صورت بگو
طالب معني شود معنے بجو

۳ - صورتش ديدي زمعني غافلي
از صدف دُر را بزين گر عاقلي

"The Jonah in thee is being consumed in the belly of the fish;
For his release there is no remedy except *tasbīh* (the 'Rosary')![1]

"If thou hast forgotten that life-giving *tasbīh*:
Hear this *tasbīh* of fishes[2]:—

"This world is a river, the body is the fish, and the soul
Is Jonah, imprisoned and deprived of the Light of the Morning?[3]

"If thou shalt recite the *tasbīh*, thou shalt escape from the Fish,
Otherwise thou shalt be consumed within its belly and disappear![4]

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۱ - یونست در بطن ماهی پخته شد
مخلصش را نیست از تسبیح بد

۲ - گر فراموشت شد آن تسبیح جان
بشنو این تسبیحهاے ماهیان

۳ - این جهان دریا و تن ماهی و روح
یونس محجوب از نور صبوح

۴ - گر مسبّح باشد از ماهی رهید
ورنه در وے هضم گشت و ناپدید

"Fire causes no harm to Abraham,
Whosoever is Nimrod (the tyrant), tell him
to beware of it!"[1]

"The *nafs* is Nimrod; life and soul, Abraham;
The Soul is in the Eye, and the *nafs* is its
guide!"[2]

In the above verses the secret significance of two allegories has been hinted at, so that the wise should understand what they signify. For the average man this hint is insufficient. But these allegories are not to be taken as the ordinary cock and bull tales; divine secrets are preserved in them, and they are very helpful to man.

Explanations of a great many mystic allegories have been given by Mr. Klaja Khan in his "Studies in Tasawwuf." There are other books also which explain them. Men have been grossly deceived owing to their ignorance of these matters, and have come to grief, instead of benefit.

A similar allegory is the one which is concerned with the Cow sacrifice, whose real purport

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۱ – آتش ابراهیم را نبود زیاں
هر که نمرودیست گو می ترس ازاں

۲ – نفس نمرود ست و عقل و جاں خلیل
روح در عین ست و نفس آمد دلیل

and aim was the slaughter of the *nafs;* but men now understand the reverse of this, and, under the impression that their god will be pleasurably affected by the sacrifice of the quadruped termed cow and show them favour in consequence of it, now slaughter the animal named. But we have seen that the Science of Gnosis does not acknowledge the being of an external god to be appeased. It repeatedly proclaims, loudly, only this that

> "The workman is hidden in the loom;
> If thou lookest into the loom, thou shalt see Him clearly![1]
>
> "When the work comes to act as a veil on the workman,
> Outside the work thou shalt not find Him!"[2]

This only means that the maker of the body is hidden within the body itself; if one search within it then he will be seen. For such a god what pleasure can be constituted by the sight of a cow's blood or by its writhings and agonies? In

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۱ - کار کُن در کارگه باشد نهاں
تو برد در کارگه بینش عیاں

۲ - کار چوں بر کار کُن پردہ تنید
خارج آں کارے نتوانیش دید

reality, the story enjoins the sacrificing of the *nafs*, in the form of a parable. In the Qur'an a statement to the same effect has been made with reference to the sacrifice of a camel—that it is a symbolical sacrifice, and that in the literal sense god has no liking for its flesh and blood and skin. A mention of the cow sacrifice is also found in the Jewish sacred literature ; but Methodius, who flourished about 1,700 years ago, shows that it had an allegorical significance, and describes it in the sense of the sacrificing of the *nafs*

The Mawlānā Rum, too, has explained the purport of the cow sacrifice in his Masnavi. He writes :—

> " So that I may obtain Life from the wound of the heart,
> Like the dead one, who was revived by Moses' cow, O worthy men'
>
> " So that I may be made more happy by the wound from the limb of the cow.
> Like the dead man in the story; may I be the slayer of the cow![2]

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۱ - تا زخم لخت یابم من حیات
چوں قتیل از گاؤ موسی اے ثقات
۲ - تا زخم لخت گاوے خوش شوم
همچو کشتهٔ گاؤ موسی کش شوم

"The dead man rose on being struck with the cow's tail!
Like copper that is turned into gold by Alchemy![1]

"The dead man rose and disclosed the secrets!
He revealed the names of (his) murderers![2]

"He said plainly: These have become the obstructors;
They have sown the seeds of trouble![3]

"When this gross body is killed,
Life, that is the Knower of 'mysteries', becomes alive[4]

"The soul of it perceiveth the heavens and the Fire (hells),
It acquireth the lost knowledge of all the secrets![5]

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۱ - زنده شد کشته ز زخم دُم گاوْ
همچو مس زر میشود از کیمیاؤ

۲ - کشته بر جست و بگفت اسرار را
وا نمود از زمرهٔ خونخوار را

۳ - گفت روشن این حجابت گشته اند
تخم این آشوب ایشان کشته اند

۴ - چونکه کشته گشت این جسمِ گران
زنده گردد هستیِ اسرارِ دان

۵ - جان او بیند بهشت و نار را
باز داند جملهٔ اسرار را

"The slaying of the cow is the condition on the way,
So that from the blow of its tail Life may become illumined![1]

"Slay the cow of thine *nafs*, speedily,
So that the Soul, that is hidden, may become alive and illumined (with Knowledge)!"[2]

The meaning of the above is that the soul is incarcerated in the prison of the body, owing to its worshipping of the *nafs*; if the *nafs* be killed out, the soul will attain to Godhood, by obtaining release from its imprisonment, and all the hidden secrets shall be known by it then. It will then be also able to perceive the heavens and the hells, which are now hidden from view, owing to the limitations that have been imposed on its knowing nature, which (limitations) shall be removed when it is rid of the body. This is tantamount to saying that the soul will then become endowed with the attribute of Omniscience, that is, unlimited Knowledge.

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۱ - گاؤ کشتن هست از شرطِ طریق
تا شود از زخم دُمّش جان معیق

۲ - گاؤ نفسِ خویش را زد تر بکش
تا شود روحِ خفي زنده بهش

It is the sacrificing of this Cow of *Nafs* which is to be performed by every Muslim! Thus, only those will be deemed to be celebrating the *I'd-uz-zuhā* (the festival of cow sacrifice) who offer their own *nafs* as a sacrifice. The killing of the quadruped cow is against the emotion of mercy. and can but interfere with one's progress on the Path of Perfection. Verily, the sacrifice of the *nafs* is a celebration in which the whole world can and will join cheerfully. It should be noted that without an adequate sacrifice that God whom one of the greatest of Gnostics, Farid-ul-din Attar, has described as asleep cannot be awakened :

> " So long as thou art in existence, one God is asleep;
> When thou shalt cease to be, he shall wake up! "[1]

In other words :

> " Thy being is the cause which is keeping a God immersed in heavy slumber:
> When thou shalt disappear from existence, he shall wake up! "[2]

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۱ - تا تو هستي خدائے در خواب است
تو نماني چوں او شود بیدار
۲ - تري هستي هے باعث ايك خدا کے خواب غفلت کي
رهے جب تو نه عالم میں تو وه بيدار هو جاوے

Without the destruction of the apparent 'thee,' this prostrate God cannot be restored to consciousness. It is this apparent 'thee' whose head is to be cut off! When one has succeeded in the destruction of his *nafs*, then

> "In the Empire of Justice of His Presence, the deer and the leopard
> Take to friendly intercourse, and give up strife![1]
>
> "The pigeon is not afraid of the hawk's claws;
> The sheep does not object to (the company of) the wolf!"[2]

The purport of the other sacrifices should be deemed to be similar. Briefly put, the fact is that whatever quarrels and misunderstandings are found to be prevailing among men, on account of religion, are all due to allegories. To-day men do not understand the significance of the allegories, and for this reason are engaged in quarrelling with one another. If they come to know their interpretation, they will be holding

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۱ – در زمان عدلش آهو با پلنگ
أنس بگرفت و برون آمد ز جنگ
۲ – شد کبوتر ایمن از چنگال باز
گوسفند از گرگ ناورد احتراز

festivals jointly. The Mawlānā of Rum has opined :

> " The misunderstandings of men have arisen
> through names (words);
> When they go to the ' meaning,' peace
> will be established! "[1]

It was on account of these misunderstandings that the wise men in the past feared to disclose their religious tenets to others. Even life would be endangered if they came to be known by an unworthy wretch. Accordingly, even the Mawlānā is seen to repeat the caution :—

> " In the desert move thine lips less about
> these three:
> Thy Faith, thy Way and thine Wealth! "[2]

The greatest of Gnostics dared not open their

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۱ - اختلاف خلق از نام اوفتاد
چون بمعنی رفت آرام اوفتاد

- در بیابان این سه کم جنبان لبت
از ذهاب و از ذهیب و ز مذهبت

lips before the vile and ignorant men. The Mawlānā tells us :—

> " If I were to speak out what I hold within (my heart),
> Many sides will be brought to the condition of bleeding ! "[1]

A Discourse would be composed of bare hints, as we have shown above. The following may be quoted to support this view further :

> " Thou shouldst not see the outside (letter) of the Qur'an :
> A demon perceiveth nothing but wet clay in man ![2]

> " The outside of the Qur'an is like man's constitution,
> In so far as the configurations are visible, and the soul is hidden ![3]

> " The stories (seem to) contain absurdities,
> Seek thou the treasures in all the deserted places [4]

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۱ - گر بگویم آنچه دارم در درون
پس جگرها گردد اندر حال خون

۲ - تو ز قرآن ای پسر ظاهر مبین
دیو آدم را نه بیند غیر طین

۳ - ظاهر قرآن چو شخص آدمیست
که نقوشش ظاهر و جانش خفی ست

۴ - هزلها گویند در افسانها
گنج میجو در همه ویرانها

"Alas! for that blind and jaundiced Eye
Which perceiveth a Sun as a mere speck!"[1]

The doctrine of Unity only means this that you should not associate another with the Divine Godhood of the Soul. For if you held another God, whether real or imaginary, it matters not which, to be its protector and benefactor, you will never escape from the mendicancy of crumbs. All the Divine Attributes are present in the Soul itself; how can, then, another lord or god grant them to you? You have got to believe in your own simple (unitary) Being; only then will the Inner Light be enabled to shed its lustre in your life. For this reason Jalal-ul-din Rumi has said:—

"O distressed one! do not gaze at the sky (heavens)!
For thou hast the King of the Heaven within thee!"[2]

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۱ - اے دریع آں دیدۂ کور و کبود
آفتابے اندر او ذرّہ نمود

۲ - منگر اے مظلوم سوئے آسماں
کاسمانے شاہ داری در زماں

"I have laid the foundation of religion in
many countries,
So that the prayer, 'O God,' may not
reach the heavens!"[1]

The word of another Gnostic may also be quoted :—

"O people! where, oh where, are you going
on pilgrimage?
The Beloved is here! come along, come along![2]
"The Beloved is thy neighbour, the wall
adjoins the wall!
Why, oh why, are you wandering in the
forest?"[3]

In fact, when the Soul exists in its own Divine Nature, what can it have to do with the Unity of another? The Mawlānā-i-Rum points out :—

"When it becomes alive, it itself is He,
It is purely unitary: whose association is
there in it?"[4]

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۱ - زاں نہادم از ممالك مذھبے
تا نیائد زبر فلك یا ربے

۲ - اے خلق به حج رفته کجائید کجائید
معشوق همیں جاست بیائید بیائید

۳ - معشوق تو همسایه تو دیوار بدیوار
در باد مرا گشته چرائید چرائید

۴ - چوں برد زنده شدي آں خود ولیست
وحدت محض است آں شرکت کیست

This is such a Unity and Divinity that it has no need of any one else. The Mawlānā has it:—

> "When thou art happily seated before the
> King, and hast acceptance,
> It would be folly to think of an introduction
> or a mediator! "[1]

Only in the beginning is a Guide needed; but he should be one who has reached the Goal himself. There have been many such Men as have attained to Immortal Life, Full Knowledge, Eternal Joy and the status of Godhood. They are now living on the summit of the Universe [above the Heavens] filled with the beatifications of Their own Excellencies. Their happiness is immeasurable; Their Knowledge unbounded; Their life is characterised with the characteristic of abundance! In the Masnavi, the Mawlānā has pointed out :—

> "There have been men who have passed
> beyond this world;
> They have wiped out the (lower) ego, and
> become immersed in the natural Excellencies![2]

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۱ – پیش سلطاں خوش نشستہ در قبول
جہل باشد حستنِ نام و رسول

۲ – بس کسانے کز جہاں بگذشتہ اند
لا نیند و در صفات آغشتہ اند

" All their Excellencies are in the attributes
of Life Divine;
Like a star they shine before that Unmanifest
Sun ![1]

" Shouldst thou, O mettled charger ! require
a text from the Qur'an,
Read therein, in support, *Ladenā Mahzrun !*[2]

" The *Mahzrun* (he who is brought to the
Presence) does not become *ma'dūm* (extinct),
O good Sir !
[This is] so that thou shouldst have faith
in the Immortality of Souls ! "[3]

For this very reason the Mawlānā urges :—

" Unite thine self, O man !
Speedily with the Blessed Souls of the Guides ![4]

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۱ - در صفاتِ حق صفات جمله شاں
همچو اختر پیش آں خود بے نشاں

۲ - گرز قرآں نقل خواهي اے حرون
خوان جمیع هم لدینا محضرون

۳ - محضرون معدوم نبود نیك بیں
تا بقائے روحها داري یقیں

۴ - روح خود را متّصل کُن اے فلاں
زود باروحِ قدس سالکاں

> "If thou wouldst avoid this constant life of slumbering and reviving (death and birth in transmigration),
> Make thine vision keener with the collyrium of the dust of a Holy Man's feet![1]
>
> "Make of the dust of Their feet a collyrium for thine eyes,
> So that thou mayest be able to crush the head of the Evil One (*nafs*)![2]
>
> "Destroy the fortress of the magician *nafs* within thee;
> Break through the wall of the Treasury, to get at the Treasure of a Perfect Preceptor![3]
>
> "Give thanks! and, to be particular, make thee a slave of those who give thanks!
> Before Them kill thyself and become Immortal!"[4]

In reality, there is gain in following in the footsteps of those Perfect Ones only who do not go astray, and who have found out the Straight

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۱ - گر نخواهی هر دمے این خفت و خیز
کن ز خاك پائے مردے چشم تیز

۲ - کحلِ دیده سار خاك پاش را
تا بیندازی سر اوباش را

۳ - این طلسم سحر نفس اندر شکن
سوئے گنج پیر کامل نقب زن

۴ - شکر کن مر شاکران را بنده باش
پیش ایشان مرده شو پاینده باش

Path. Only their Image for contemplation ; Their Instruction for guidance ; Their Doings as model works, can benefit us ! The society of ordinary recluses is also useful, according to the merit of their works ; but every one cannot be a Teacher ! It is necessary to investigate, to proceed with due caution in the selection of a Guide. It should be remembered that the virtues in respect of which the Guide is wanting, cannot be developed, through him, in the pupil. The saying ' he admonishes others but not himself ' will directly apply to him. There can be force in the guidance of that teacher alone who acts up to it himself. The life of such a Guide alone can make an impression on the hearts of the *sālik*, who will not be impressed by the learning or conduct of any one else. As for making oneself dead to the world, that is not possible, in any way, in the company of a man who is himself engaged in enjoying the thrills of a life of pleasure The following couplet was not composed to apply to his case :—

> " Give thanks ! and, to be particular, make
> thee a slave of those who give thanks !
> Before them, kill out thyself, and become
> Immortal ! "[1]

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1 — شکر کن مر شاکراں را بندہ باش
پیش ایشاں مردہ شو پائندہ باش

He alone who has burnt himself to ashes becomes the alchemical transformer for himself and others. Everybody's longing with regard to him is that

> "Those who with a mere glance turn dust
> into alchemical powder—
> Would that they could turn a corner of
> their eyes towards us!"[1]

We can soon reach the Goal in view if we proceed under the guidance of a Perfect Teacher, provided that we keep the heart free from superstitious swayings, and do not waste our time in the worship and adoration of any imaginary lord or god, but all the time seek the pleasure of our real Lord and God. We must, therefore, always praise the Divine Excellencies of the Soul itself; we should only offer thanks and adoration to it! By it is (derived) our life; from its Light and Illumination does the intellect take the light for its flickering lamp; because of it we have joy and good luck! Whatever excellence and goodness we possess, or shall possess, is, and will be, because of its blessed presence! Our gratitude is, therefore, only to be offered to it; the adora-

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۱ - آنهاںکه خاك را بنظر کیمیا کنند
آیا بود که گوشهٔ چشمے بما کنند

tion should only be for it ; the meditation must only be about it ! The prayer, too, that is offered five times daily, is only meant for it ! All the misfortune, ill-luck and suffering that we experience in life, is due to the *nafs*. This is the powerful secret enemy of ours that has entered into our constitution. It is through the evil influence of this harbinger of bad-luck that we are burdened with the material encumbrance. It is the body that will not admit of the manifestation of our natural excellencies ; it is the stronghold of the vile magician ; it is the friend of our mortal enemy, the desiring *nafs*, and the bitterest enemy of ours !

The Knowers of Truth have always held the body to be the enemy of the soul. Only the ignorant suppose that it has an outside maker to whom we should be grateful. In their estimation the body of dust is a thing of value ; but the Gnostic knows the truth to be otherwise. The body is the cause of indignity for the soul, and is the instrument of its misfortune and ruination. Freedom from it, is true Salvation. The Gnostic, therefore, only praises and adores his own self, so that the power of Right Faith may bear fruit, and one day his soul may acquire the power to destroy the evil *nafs!*

CHAPTER XI

TRANSMIGRATION OF SOULS

Muhammadanism does not nowadays approve of the doctrine of transmigration of souls, but the Mawlānā of Rum has laid down :—

> "Before this body, lives have been spent!
> Before cultivation, fruits have been 'borne'!"[1]

This only means that the soul has before this time also sown the seed (works) and tasted of the fruit The better-known verses of the Masnavi, that have a bearing on this subject, are as follows .—

> "Like grass, often have I germinated!
> Seventy times seven hundred bodies have I put on![2]

> "Dying from the inorganic, I became vegetable:
> Passing out of the vegetable, I put in an appearance in the animal kingdom![3]

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۱ - بیش از این تن عمرها بگذاشتند
بیشتر از کشت بر برداشتند

۲ - همچو سبزه بارها روئیده ام
هفت صد هفتاد قالب دیده ام

۳ - از جمادی مردم و نامی شدم
وز نما مردم بحیوان سرزدم

"Leaving the animal kingdom, through death,
I became man!
Why, then, should I fear that, by death,
I shall diminish?[1]

"In the next rush I shall die as man
To grow the feathers and wings of Angels![2]

"Next time when I shall soar away from the
Realm of Angels
What is beyond the mind, that I shall
become![3]

"Then when I have killed out my (lower) self,
I shall be told: All things are perishable
except God's Being!"[4]

Here we have a systematic explanation of the evolution of the soul through the mineral, the vegetable and the animal kingdoms to man. There is no beginning of the soul ; Life is without

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۱ – مردم از حیواني و آدم شدم
پس چه ترسم که ز مردن کم شوم
۲ – حملۀ دیگر بمیرم از بشر
تا بر آرم از ملائك بال و بر
۳ – بار دیگر از ملك پرّان شوم
آنچه اندر وهم ناید زان شوم
۴ – پس عدم گردم عدم چون ارغنون
گویدم اِنّا اِلَیهِ راجِعُون

a commencement, and has existed from before the beginning of a beginning.

"A Bird whose Speech is Revelation,
Whose being dates from before the beginning
of Existence—[1]

"In thee is such a Bird hidden,
Thou hast seen its reflection on this thing
and that thing!"[2]

The authority of the Mawlānā of Rum is very high in the Muslim world. The Masnavi ranks third, that is, immediately after the Qur'an and the Hadis, in point of importance. But apart from the Mawlānā many Muhammadan philosophers have accepted the doctrine of transmigration. One of these was Abu Muslim of Khurasan. Ahmad, son of Sabit, was also convinced of the doctrine. Certain Dervishes, too, openly taught transmigration of souls. Those of the Bektashee Order held that a man could, through evil deeds, be reborn in the animal kingdom.

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۱ - طوطیِ کاٰید وحی ز آوازِ اُو
پیشِ آغازِ وجود آغاز اُو

۲ - اندرونِ تست آں طوطی نهاں
عکسِ او را دیده تو بر ایں و آں

The Soul is free from the incumbrance of sex. The Mawlānā Rum points out :—

> " But it has no fear from sex;
> The Soul has no concern with the male or the female gender! "[1]

But it is born now a male, now a female, according to the nature of the sex-inclination in its disposition. For this reason, the one and the same soul is born differently as male and female, at different times.

There is nothing to be afraid of in transmigration. Progress will be incomplete if there be no re-birth. The soul is really an immortal being; it is simply impossible that it can ever perish. What will happen to it, if it does not obtain Salvation? Will its own inherent Divinity be never able to express itself? We are not concerned here with those who are steeped in ignorance and spiritual stupor, but with those whose hearts are adorned with Right Faith, and who are engaged in killing out their *nafs*. If they are not able [in one life] to kill out their desiring nature, what will be their destiny? If

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١ - ليك از تجنيس او را باك نيست
روح را با مرد و زن اشراك نيست

there be no life after the present one, where will they be then?

The resurrection of the dead on the Judgment Day is an allegorical myth, and Mr. Khaja Khan gives this interpretation of it in his 'Studies in Tasawwuf' that it will be when a man shall have attained the attributes of God, that is to say, that the rising of the Soul from the category of the dead and its obtainment of Godhood constitute the resurrection! It is, thus, obvious that the man characterised with Right Faith shall have repeated opportunities to make himself perfect, so that when he shall attain to the status of the Perfect Man, that is to say, of God, then shall his resurrection be deemed to have occurred. This is what is termed transmigration of souls! Those, who, wandering away from the Path of Salvation, fall again a victim to the desiring *nafs*, are whirled around, not for thousands, but for hundreds of thousands of years in the whirlpool of re-birth. It has been said in the Masnavi:

> "Hear from the Prophet, the going astray of the wayfarers
> That were misdirected by the evil-going Satan,[1]

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۱ - از نبي بشنو ، ضلال رهروان
که چنان کرد آن بلیس بد روان

"They were carried away hundreds of thousands
of years' journey from the Path,
And left one-eyed (destitute), through
degradation!"[1]

The doctrine of re-birth is a very difficult problem: the philosophy of 'works' must be understood before it can be appreciated. It is one of those subtle problems with reference to which it has been said:

"Seek thou the explanation of this in the
mirror of works:
For by a mere talk it cannot be grasped!"[2]

When the child is conceived in the mother's womb, it draws its nourishment from her blood, and, absorbing it, makes his limbs with it:—

"Like the spider, that ill-fated one
Weaves blinding veils over itself!"[3]

The organising forces of the body are bound up with the soul. A pure Soul, that is free from

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۱ - صد هزاران ساله را از راهِ دور
برد شاں و کرد شاں ز ادبار عور
۲ - شرح ایں در آئینهٔ اعمال جو
که نیابي فهم ایں از گفتگو
۳ - بر مثالِ عنکبوت آں زشت خو
پردہ هائے کندہ را بافد بر او

the defilement of matter, can never again, on account of being endowed with Godhood, fall into the imprisonment of a body. Only the impure soul, which is united to the desiring *nafs*, is a prey to nature's caprice. The Mawlānā Rum has pointed out :—

> " From what bonds seekest thou release,
> From what imprisonment escape?[1]
>
> " The bonds are the invisible Destiny and Law!
> Though none but the Select Few perceive them![2]
>
> " Though it is not within the pale of possibility to produce their like,
> They (the bonds) are worse than a prison and iron chains![3]

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۱ - از کدامي بند میجوئي خلاص
وز کدامي قید میجوئي مناص

۲ - بند تقدیر و قضائے مختفي
هاں نه بیند آں بجز ذات صفي

۳ - گر چه پیدا نیست آں در مکنت
بد تر از زندان و بند آهن ست

> " **Because of this that an ironsmith may break the last-named;**
> **A labourer, too, can pull down the bricks of a prison !**[1]

> " **Aye ! Wonderful are these secret and heavy bonds,**
> **Helpless are blacksmiths for their destruction ! "**[2]

In reality, these are the bonds which **are** stronger than iron itself. They cannot be destroyed by another's effort ; every soul **must** break its own bonds itself ! It is due to **these** bonds that the soul is subject to the **material** forces of attraction (magnetism, gravitation, **and** the like), and makes its own body in the mother's womb, as has been said :—

> " From its nourishment it extracts molecules
> [And] makes the warp and woof of its own body ! "[3]

These bonds are the forces of sensual desires, collectively termed, the desiring *nafs.* **During** ife changes occur naturally in the constitution of

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۱ - زانکه آهن‌گر مر آنرا بشکند
حصره گر هم خشت زندان بر کند
۲ - این عجب این بند پنهان و گران
عاجز از تکسیر آن آهن‌گران
۳ - از خورش او جزب اجزا میکند
تار و پود جسمِ خود را مي تند

the forces of desires. Certain strong desires become weak, and weak ones become strong. In death, the bundle of desires, that is to say, the *nafs*, accompanied the soul, and takes part in the formation of its new body. In this way, it carries the soul from one place to another, from one body into a different one, till it is completely destroyed. This is what is termed transmigration [of souls]. But when the desiring *nafs* is completely destroyed, the soul ceases to be subject to the material forces of attraction, and obtains Salvation. The wise one, therefore, does not fear death. He knows that (death implies renovation) :

> " But do not be sorry for the death of what has perished;
> For what has become old will come out new ! "[1]

And with respect to those who have acquired the light of Right Faith, it has been declared :—

> **" Since thou goest with Faith, thou art truly alive !**
> **Because thou hast the Belief, thou art really Eternal ! "[2]**

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۱ – لیك هر چه فوت شد غمگیں مشو
آنکه گر شد کهنه آید باز نو

۲ – چونکه ایماں بردہ باشي زندۂ
چونکه با ایماں روي پائندۂ

Commenting on the above principle, the Mawlānā Rum explains it thus :—

> " He first put in an appearance in the mineral kingdom,
> From the mineral he then passed into the vegetable kingdom ![1]
>
> " Years he spent in the vegetable world ;
> From his life in the mineral kingdom he remembered nought ![2]
>
> " When from the vegetable he entered the animal kingdom,
> Nothing from the vegetable world could be recalled ![3]
>
> " Afterwards from the world of animal life, towards humanity,
> Draws him that creator who is Wisdom ![4]

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۱ - آمدہ اول باقلیم جماد
در نباتے از جمادی او فتاد

۲ - سالها اندر نباتے عمر کرد
وز جمادی یاد ناورد از نبرد

۳ - وز نباتے چون بحیوان او فتاد
نایدش حالِ نباتی هیچ یاد

۴ - باز از حیوان سوئے انسانیش
میکشد آں خالقے که دانیش

"In this manner, from kingdom to kingdom
did he pass,
Till now he has become Wise and Knowing
and Great!"[1]

After obtaining the human form many find themselves so situated that they are unable to get out of the darkness of ignorance. Many go astray, and become enemies of Religion and Faith, and again don the animal form, or attain to even worse conditions. The Mawlānā Rum writes :—

"O thou, who hast torn the skin of many
a Joseph!
Thou shalt wake up as a wolf from this
heavy slumber!"[2]

Verily,

"Wine alone is not intoxicating and
inebriating;
Whatever is sensual closes the Eye and
the Ear![3]

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۱ - هم چنیں اقلیم با اقلیم رفت
تا شد اکنوں عاقل و دانا و زفت

۲ - اے دریدہ پوستین یوسفاں
گرگ بر خیزي ازیں خوابِ گراں

۳ - خمر تنها نیست سر مستي و هوش
هرچه شهواني است بند و چشم و گوش

> "Give up sensuality if thou desirest wits,
> Because lust again and again closes the
> Eye and the Ear!"[1]

The souls that pass out of the whirlpool of re-birth do not fall into it again. This has been elucidated in the tale of the two non-homogeneous birds in the Masnavi. One of the birds is the Soul; the other is the body of matter and the union of matter. The Soul declares :—

> "Since Truth has preserved me from defilement,
> How does it become me to be dominated by filth again?[2]
> "I had in me one vein [of the vile band], that was evil; it is now cut off!
> How can that evil vein get into me again?"[3]

This evil vein is the *nafs* itself, which cannot be formed again when once it is cut off. The truth is that matter is unable to affect the soul; only then does matter's influence prevail against it

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۱ - ترك شهوت كن اگرخواهي تو هوش
زانكه شهوت باز بند و چشم و گوش

۲ - حق مرا چون از پليدي پاك داشت
چون سزد بر من پليدي را گماشت

۳ - يك رگم زيشان بدو آن را ببرد
در من آن بد رگ كجا خواهد رسيد

when it itself seeks its company of its own will and pleasure. Observe that the betel-leaf held in the mouth is able to make its presence known to the Soul only when attention is directed towards it ; if the mind is engaged elsewhere, then the leaf may be actually being chewed in the mouth still no notice will be taken of its existence. For this reason the souls that have completely destroyed the *nafs* can never fall into bondage again.

CHAPTER XII

COW SACRIFICE

There is a tradition with reference to the cow sacrifice. We have referred to the matter already ere this, and have shown that it is concerned with the curbing of the desiring *nafs*, and not with the slaughter of a cow or any other animal. In this connection we have also quoted certain of the verses of the Mawlānā of Rum. But since the interpretation of the story of the cow sacrifice is full of important significance, it will be treated separately in this chapter.

The story is related in the Masnavi of a *Khwājā-zādā* (son of a nobleman) who prayed for sustenance involving no labour. This prayer of his was granted, and one day a cow forced its way into his house, by breaking through the door. He killed and ate the cow, regarding it as the sustenance that was obtained without labour. A little later a man, who called himself the owner of the cow, turned up on the scene, and took the nobleman's son to a *Kāzi* (magistrate) and claimed damages from him. The *Kāzi* discovered the true facts of the case through intuition,—that the

cow really belonged to the noble youth, and that his father was killed by his own servant, who was now claiming to be the owner of the cow, and persecuting the young man. The Mawlānā of Rum has interpreted the story in the following words :—

> "Kill thine *nafs*; bring back Life to life:
> He has killed the *Khwājā* (nobleman); seize him![1]
>
> "The claimant of the cow is thine *nafs*:
> It has set up itself as a *Khwājā* and a lord![2]
>
> "That slayer of the cow is thine Intelligent Nature!
> Disown not the slayer of the cow of the Body![3]
>
> "Thine Intelligent Nature is held a captive, and prays from the Divinity
> For sustenance without labour and nourishment on a plate (that is, ready cooked)![4]

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۱ - نفس خود را کش حیاتے زندہ کن
خواجه را کشته است او را بنده کن

۲ - مدّعي گاؤ نفسِ تست هین!
خویشتن را خواجه کردست و مهین

۳ - آن کشندهٔ گاؤ عقل تست رو
بر کشندهٔ گاؤ تن منکر مشو

۴ - عقل اسیراست و همین خواهد زحق
روزيِ بے رنج و نعمت بر طبق

" Its sustenance without labour—that depends
on what?
It is attained by him who killeth the cow,
for it is evil in its origin![1]

" The *nafs* demands: Why hast thou killed
mine cow?
For the cow of *nafs* is the impress of
the body![2]

" The noble youth, that is, Intelligence, is
left without provision;
The bloodthirsty *nafs* has become the lord
and the leader![3]

" Dost thou know what is the sustenance
that involves no sweating?
It is the food of the soul, not table dainties![4]

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۱ - روزیِ بے رنج او موقوف چیست
آنکه بکشد گاؤ را کاصل بدست

۲ - نفس گوئید چونکه کشتن گاؤ من
زانکه گاؤ نفس باشد نقشِ تن

۳ - خواجه زاده عقل ماند بے نوا
نفسِ خونی خواجه گشت و پیشوا

۴ - روزیِ بے رنج میدانی که چیست
قوت ارواح است و ارزاق نیست

"But it depends on the sacrifice of the cow.
Know that there is Treasure in the cow,
O Seeker of Riches!"[1]

Verily, the bodily self is the usurper who claims to be the lord of the cow of *nafs;* but he is not the real successor to the nobleman. As has been said :—

"If the body be without an illumined heart,
bury it underground!
No respect is paid to an empty candelabrum
in a dark house!"[2]

The real Heir is the Soul itself which is seeking sustenance that involves no labour, that is to say, Eternal Happiness This Eternal Happiness is held, along with Supreme Intelligence, in the bondage of the *nafs.* Thus it cannot be released without the death of the *nafs.* This is the reason why the sacrifice of the cow (of *nafs*) is imperative on every Moslem.

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۱ - لیك موقوف است بر قربان گاؤ
گنج اندر گاؤ داں اے کنج کاو

۲ - اگر تن را نباشد دل منوّر زیرِ خاکش کن
نباشد در شبستاں عزّتِ فانوس خالی را

"**Say, Allah is Great, and cut off the head of this evil-omened one,**
So that Life may be liberated from pain![1]
"**The significance of *Takbir*,* O pleasing One! is this:**
O God! before (for) thee I am sacrificing myself![2]
"**Say, 'God is Great,' in the same way, when sacrificing**
The *nafs*, that is deserving of death! "[3]

In short, the real significance of *Takbir* is really this that the killing of the *nafs* is purposeful only when it is done in the name of the Blessed Soul, that is to say, when the obtainment of Eternal Salvation is the motive for renunciation ; for otherwise asceticism is only tantamount to physical torture. For the fulfilment of one's worldly ambitions also the *nafs* has to be 'killed' (crushed) more or less ; but that has no concern

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۱ - گوئي الله اکبر و ابں شوم را
سر ببر تا وا رهد جاں از عنا
۲ - معني تکبير اںں ست اے امبم
کاے خدا پبش تو ما قرباں شدیم
۳ - وقت ذبح اللّٰه اکبر میکني
هم چنیں در ذبح نفسِ کشتني

* *Takbir* is the shout, " Allah is Great."

with the attainment of Divine Perfection. Thus the killing of the *nafs* will be useful only when it is done for Allah, that is to say, Supreme Divinity, otherwise not.

The tradition referred to above will now be given. It is said that a person died leaving him surviving an orphan and a heifer. The heifer wandered about, grazing in deserts, during the minority of the child. When the child attained majority, his mother told him that the cow was his, and advised him to take her to the market and sell her for three gold *mohurs*. The young man took the heifer to the market. There he met an angel in human guise. The angel offered six gold *mohurs* as the price of the heifer; but the youth went home to consult his mother as to whether he should sell it or not (for the price offered). The mother gave her acquiescence for the sale ; but now when the youth got ready to sell his cow for six pieces of gold, the angel offered twelve ! The orphan again consulted his mother. The mother said that the man was not a human being, but appeared to be an angel, and that he should be asked about the destiny of the cow. On being questioned the angel said that the Jews would be in need of the beast and would purchase it from the youth. This was borne out

when a Jew was killed by the hand of a near relation of his. The murder was committed in such a far off distant land that no one could find it out ; nor was the body discovered ! Certain friends of the deceased accused certain other persons before Moses, saying that they suspected them of the murder. The accused persons did not admit their guilt, and evidence there was none (to convict them). At this time a Divine commandment was issued that a cow be obtained that was marked with certain specified marks, and sacrificed, and that the corpse be struck with the body of the victim. This was carried out, when no sooner was the dead man struck with the sacrifice, than he arose and named his slayers ; and then again fell down !

Such is the tradition about the cow sacrifice. Its interpretation is as follows : on account of its imprisonment in the body the soul's divinity is 'dead,' that is to say, it is lost. It is the loss of this Godhood which is described as its death. On the loss of its divinity the soul is left like an orphan which has no friend or protector ; but it has the cow of the desiring *nafs* associated with it. In the beginning, while the soul passes on through the mineral, the vegetable and the animal kingdoms, this "heifer of *nafs*" gets

nothing more dainty for its nourishment than grass, straw, thorns and the like. But when it dons the human garb, then it is placed in the Garden of Eden ! In the language of metaphor, this is implied in the statement that " during the minority of the orphan his ' cow ' wanders about grazing in deserts and sandy places." On the attainment of majority, that is, on the donning of the human garb, the soul also obtains the Intellect, which is the orphan's Mother in the metaphorical language.

To proceed further, there are three measures of a man's need :

1. His first care is to keep ' the wolf from the door,' and to satisfy the pangs of hunger somehow.
2. When this is secured, he then seeks home comforts. He now thinks of marriage ; the children are born, and he feels happy in their love.
3. When all these are obtained, then he thinks of surrounding himself with luxuries, parties and dances, motor cars and vehicles, and a lordly style !

But money is necessary for every one of these (three) measures ; for without money, how can

anything be obtained? The soul is born quite destitute; it has only a 'cow,' that is, *nafs*, which it might employ as a means of livelihood. For this reason, the Intellect advises it to obtain through this very *nafs* all the three measures, that is to say, one gold piece for each type of ambition, or collectively, three pieces of gold for all. The purpose of this is that without curbing the *nafs*, man can do no work; and without work, how can money be obtained? Whether it be labour, or service, or advocacy, or any other profession or trade, in all of them one has to work. If one does not apply oneself to work, by controlling the pleasure-seeking element of his disposition, he will never attain success in anything. To be successful in one's undertaking, always implies that one applies oneself wholeheartedly to one's work ; and this can only be done when a man can control his desiring-nature.

Now, the ordinary unenlightened man has all his attention centred on the life in this world, and his heart is filled only with the pleasures and joys which it affords. But the Knower of Truth knows that the soul cannot be annihilated and that he will have re-birth again after death. He, therefore, seeks his happiness in the after-life also.

The significance of the 'six pieces of gold' is only this, that three of them refer to this world, and three to the life after death. With a little curbing of one's desires, provision is made for a life of ease in this world. Their renunciation, practised a little more methodically, will secure the future well-being as well, that is, a life of happiness in Paradise. This is the purport of the Angel's offer of six pieces of gold.

And the significance of "the twelve pieces of gold" is that of Eternal Happiness in Salvation, which is very much more abundant than the three and the six gold-*mohur* types of rewards. The meaning is this that if the desiring *nafs* be plucked out from its roots, the soul will obtain Salvation and the status of Godhood and Eternal Happiness.

We shall now explain the purpose of the second part of the story. 'A Jew was killed by the hand of a near relation of his': this means that on account of the bodily connection, the relationship between the lower self and the spiritual one is very close; for this reason, the soul and the physical ego are described as near relations of each other. The average man looks upon his physical personality as himself; he has no

knowledge whatsoever of the soul. But so long as the soul does not become aware of itself, it is placed in the category of the 'dead,' because till then it is incapable of attaining its Divine status. In the allegory this has been expressed by the statement that a Jew was killed by the hand of a relation of his—the bodily self has killed the spiritual self. The 'corpse' does not lie in any country or continent, but in the very realm of the soul substance ! For this reason, nobody has any knowledge about it. Moses is the Spiritual Guide, before whom the controversy about the existence or non-existence of the soul is raised. The materialistic philosophers do not acknowledge the existence of the soul : how then, can they be expected to admit that their lack of faith is the cause of its 'death' ? The friends of the soul are discrimination, intellectualism, understanding, and the like, which charge the materialist with its death. In the discussion, the materialists are not willing to acknowledge defeat, and there is no argument which can force wrangling obstinate materialists to admit their error. Now, if religion fails to impress their hearts with its own greatness and nobility, it will lose its prestige. It, therefore, now abandons discussion, and proceeds to work a miracle. The

command is issued: Go, and sacrifice a particularly-marked heifer and strike the dead with the victim's flesh! This is carried out; the 'dead' one immediately springs into life; he reveals the hidden secrets! This 'heifer' is the desiring *nafs!* In the whole world, the orphan's heifer alone was found to be possessed of the characteristics which are essential in the 'cow' that is to be sacrificed. No other 'cow' could, alive or dead, revive the 'dead' one No sooner does the 'cow of *nafs*' expire than the soul appears with the Intelligence and Wisdom appertaining to Divinity! It is this 'cow of *nafs*' that has to be sacrificed; and the most important part of the 'ritual' is the establishing of the contact between the 'dead' one and the sacrifice. As electricity does not work except through 'connection,' in the same way, sacrifice will also be ineffective without a 'connection.' For this reason, so long as the sacrificer does not sacrifice his own *nafs*, his soul will remain 'dead,' though he may sacrifice any number of animals; because every soul can only have 'connection' established with its own *nafs*, a 'connection' with another's body or *nafs* not being possible. If on the Day of Sacrifice, the Moslem does not keep in his mind the necessity for establishing a 'connec-

tion ' between the sacrifice and his own ' dead ' soul, his whole labour will be useless.

The ' falling down of the body to the ground ' in the narrative, shows that on the attainment of the status of Godhood, the soul is freed from the imprisonment of the physical body, and rises up to the topmost part of the Universe (above the Heavens), since it is the nature of the soul to soar upwards. As the Mawlānā Rum has shown :—

> " The soul soars upwards towards the higher Heavens :
> The inclination towards water and clay (matter) drags one into hells ! "[1]

Such is the explanation of the ' cow sacrifice.' Alas ! that men should have understood it so differently, and should be reaping great and immeasurable harm instead of benefit.

It should be known that from the sacrificing of a living being's life fierceness might increase, but purity and goodness of the heart are not to be thought of in connection with it. Fierceness is not even true courage. It is related that the Ambassador of the Roman Emperor once came to

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۱ - روح می پرّد سوئے چرخ برین
سوئے آب و گل شدے در اسفلین

visit Omar. The Ambassador was armed, and carried weapons ; but Omar lay asleep alone, and without any weapon. The Ambassador was astonished at such confidence and brave assurance, which left no room for fear in the heart. Verily, true courage does not consist in fierceness, but in becoming fearless of death ; and only that man can display generosity, largeness of heart, daring, high ambition, true liberality and nobility, who deals with others without fear of consequences, but not by fierceness or by terrorising them. For from bloodthirstiness, spilling blood, causing harm and annoyance to others, the heart becomes black and hard. Instead of being merciful, man becomes stony-hearted, the result of which is not happy. The Mawlānā Rum has stated in the Masnavi :—

> " When the heart has become like a stone through hardness,
> How can repentance make furrows in it for cultivation? "[1]

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۱ – دل به سختی همچو روئے سنگ گشت
چوں شگافد توبه آں را بهر کشت

LAST WORD

The author of these pages is not a Muhammadan. He is a Jaina, and believes in Jainism with his whole heart. But he also takes pleasure in searching out the gems of other religions. From a life-long study of the subject he has reached the conclusion that in reality all the prevailing religions (e g., Hinduism, Christianity and Islām) have really taught the same thing ; but the differences have arisen owing to poetical personifications. The main difference between Jainism and the other religions is this that in the former there are no misleading metaphors, allegories and personifications, and that a fuller and clearer exposition of the Philosophy of Religion is to be found in it. But the same basic teaching is to be found in the other religions also, though it may be less full and complete.

The object of these pages is only this, that they should remove the differences prevailing amongst various religions, especially those between Hinduism and Islām. The metaphors and

allegories of the Hindus have been explained in other works ; a sample of the gems of Islām is presented (to the reader) in this book.

I think that it is the duty of every thoughtful man to study his own and others' religions with sincerity of purpose, and to find out the truth. It is possible that certain persons may not agree with me in regard to my views, but I have not written anything of mine own here ; whatever I have written has been written on the strength of the authority of the leading Dervishes and Philosophers. Three things will be found in my presentation, which furnish sufficient reason for its accuracy :—

(1) It is a connected and regular department of knowledge from which the *raison d'être* of every article of faith and principle of action is ascertainable.

(2) With its aid all the obscure principles and personifications and allegories may be clearly understood.

(3) It is also a Gnosis (Secret Science) which is the basic foundation of all religions and is found everywhere. It will also one day become the foundation and means of their agree-

ment, as has been shown in my other books.*

The Mawlānā Rum has even gone so far as to say :—

> " Every Prophet and Preceptor has a
> method of his own ;
> But because they take one to the Truth,
> they are all one ! "[1]

In reality, the original Science of Gnosis, or Gymnosophy, has always been one and the same in all countries and for all races of men. The differences have been caused simply on account of allegories. When attention is exclusively directed to the allegories, and their real purpose is not known, men fall a prey to ignorance, prejudice and obstinacy ; but when the seeker after the Truth obtains the enlightenment of the Divine Gnosis, his eyes are opened and he then enjoys the beauty of Unity. The unfortunate effect of the allegories is that the whole world is today being drawn into materialism ; because the gleam of allegorical illumination must pale before the Light of Scientific Intellectualism.

* See the " Key of Knowledge " and the " Confluence of Opposites " in English, " *Etihad-ul-Mukhalifīn* " in Urdu, and " *Gow-Bānī* " in Hindi.

۱ - هر نبي و هر ولي را مسلکے است
لیك تا حق میبرد جمله یکے است

The seeker after Truth should rejoice in this basic Unity, and should carefully put away the bundle of personifications through which countless men have gone astray, and friends have turned into enemies and killed one another. It is not good to be attached to them at all times.

In the Qur'an itself it has been said repeatedly that Islām is not a new religion; in all nations and in all countries there have been Knowers of the Secret. I hope that the Muhammadans and members of other communities will read this book from the same angle of vision from which it has been given the title of "The Gems of Islām."

It will not be amiss to say a few words here about the mutual quarrels of the Hindus and the Muhammadans. In my opinion neither of the parties should at any time forget that they both have got to live together in this country (India), and have got to endeavour to live happily with one another. Toleration, patience, sympathy, are the virtues which will be helpful to us. From fierceness and ferociousness only the trouble will be augmented, but not removed In times of friction there is all the greater need for caution ; and in a Court of Law both parties should utter only what is the strictest truth. Whatever damage has been caused by anyone should be

admitted unhesitatingly, and should be adequately indemnified. It will also be the duty of the leaders to refrain from supporting and protecting the baser elements of their respective communities. By supporting and protecting base evil-doers they really bring dishonour on the fair name of their religion. Whether it be Hinduism or Muhammadanism, neither of them inculcates vile and cowardly attacks on a human being, nor thieving and robbery. If a Hindu thinks that the killing of a Muhammadan or injuring him in any way is sanctioned by his religion, then why does he abstain from acknowledging his act in Court? When beating or injuring the Muhammadan, he was a brave man ; but what has become of his bravery now? Why does he now conceal his brave deeds? And if a Muhammadan acting on the belief that Islām sanctions the killing of infidels, kills a Hindu or causes him injury, why does he, like a coward, deny that he did so? He should only say this before the Judge : "Yes ! my religion teaches me this, I have truly done this noble deed ; you do your duty, I have done mine ; and I shall do so again, because this is my religion !"

When Mahatma Gandhi began his statement before the Judge, he only said this : "Against

me you need no evidence ; what you consider revolution, is my business ; I shall do it again ; I have done my duty, you should not fail in yours ; when I am released I shall again do my work ! " These brave words staggered even the Judge.

By lack of moral courage, and cowardice, the evil-doer does not only show that he is no man, but he also brings discredit on his religion. From their cowardly denials it would appear that these self-immolators in the cause of religion are, in reality, miles away from it. What kind of a profession of faith can it be which does not even teach a man to be truthful, so that he seeks to save his skin by lying, like a thief? Not only this, but at times very calamitous consequences ensue; for it has happened that the real offenders could not be traced and those not anywhere near the crime were run in, in their place, with the result that the guilty escaped and the innocent suffered! This fanatical stupidity is not religion, but a mark of gross cowardice. If we all lived up to the principles of our religion and spoke the truth in each case, our quarrels would very soon be ended ; and what the world finds to be stinking today in our life would then appear sweet-smelling, which would bring glory to ourselves and our faith. Notwithstanding the quarrels it should be clearly

understood that the Hindu who tells lies in the Court in religious disputes brings disgrace on his religion, and a Muhammadan who acts similarly covers the face of Islām with soot. And the same is to be said about their supporters. Attacking like a thief in the first instance, and then hiding about through fear,—this is not taught by any religion ; and acting in this manner cannot bring credit to any religion or its followers.

In my own opinion, the above method will prove to be the best means of reconciliation between the two communities and of purifying their motives. The eyes are filled with tears when the *doings of the Hindus and Muhammadans during* the last eight centuries are recalled. No endeavour was made to understand one another. On the one side exclusion and social superiority were so much insisted upon as to pass beyond the limit of humanity ; man was nothing before caste ! On the other hand, the mercury of fanaticism rose so violently to the boiling point that no question of reasonableness or unreasonableness could arise. Everything was deemed proper and lawful in the cause of *deen* (religion). Muhammadans showed so much obstinacy that they actually stuck to such an unclean article as the ***Mashak*** (a leathern water-bag), as if it was an insignia

of Islam, and as if the purer and cleaner pots and pitchers of copper and brass would be destructive of religion.

What is now needed is this, that people should resort to sympathy and friendly regard in dealing with one another. If we try to understand each other's religion, with sincerity of purpose and fraternal feeling, the differences and the causes of differences will vanish very soon; because the basic truth is really the one Divine Science everywhere, and whenever it is put before men in a systematic, methodical, intellectual way, and in uninvolved language, it is immediately acceptable. And even if any superficial differences remain, they can be easily removed. In any case, they will now begin to appear as beauty spots, even if not removed, because of the change in the angle of vision; and will produce in the hearts of men the delight of 'Unity in Difference.' At least the present state of affairs, which is one of difference in unity, will not be maintained in any way. Should these pages at any time contribute in the bringing of such a happy day before the residents of India, their author would regard the sense of the Unity achieved as the thousand-fold reward of his labour!